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REV. M. B. DeWITT, EDITOR.

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*IN MEDIO TUTISSIMUS IBIS.*  
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# THEOLOGICAL MEDIUM.

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JULY, 1879.

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## ART. I.—*The Resurrection.*

By "the resurrection" we mean the reanimation of the bodies of all mankind at the last day, in order to a reunion with their souls in the life everlasting.

There are three words in the New Testament rendered resurrection in our authorized version.

The first, *ἀνδρασις*, occurs forty-two times. In Luke II, 34, it is rendered "rising again," and is placed in opposition to *πτῶσις*, "fall"—having no reference to this subject. In Acts XXVI, 23, it is rendered "that should rise"—literally, "Christ should be the first of the resurrection." In Heb. XI, 35, it is rendered "raised to life again"—literally, "women received by resurrection their dead ones." In all the other thirty-nine places the word is rendered "resurrection."

*Anastasis* is used metonymically for the Author of the resurrection, John XI, 25; for the state into which men will be brought by the resurrection, Matt. XXII, 28, 30; and in Rev. XX, 5, 6, for the restoration of the divine life to the soul, in regeneration. Compare John V, 24-26; Rom. VI, 1-11; Eph. II, 1-10; Col. II, 12, 13; III, 1; 1 John III, 14. Elsewhere it refers to the reanimation of the dead body of Christ, or of the dead bodies of all mankind by him at the last day.

The compound word, *ἐξανδρασις*, rendered "resurrection," occurs only in Phil. III, 11: "If by any means I might attain unto the resurrection of the dead." The context shows that the apostle here means (though the word by itself does not express it) "the resurrection of life," as in John V, 29, and 1 Cor. XV, where *anastasis* refers particularly to the resurrection of the just—the inchoation of eternal blessedness, as the reward of the righteous. Thus "eternal life" frequently means everlasting felicity, not merely unending existence.

The third term, *ἐγέρσεις*, is found only in Matt. xxvii, 53, where it is said that many bodies of the saints which slept, arose, and came out of the graves after Christ's resurrection. The words, *κεκοιμημένων ἡγέρθη*, "who had slept, arose," suggested this word, which means "a waking up"—sleep being, among all nations, a euphemism for death. The cognate verb, *ἐγείρω*, is frequently used in the Bible for the reanimation of the dead.

The formula, "resurrection of the dead," frequently occurs in the New Testament—it is also in the Creeds of Origen, Epiphanius, and of the Council of Constantinople—commonly called the Niceno-Constantinopolitan Creed.

The formula, "resurrection of the body," is not found in the New Testament, nor in the ancient Creeds. But the body is spoken of as the subject of the resurrection, *e. g.*: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness; but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. viii, 10, 11, 23; compare 1 Cor. xv, 35–44; Phil. iii, 21. The early fathers speak indiscriminately of the resurrection of the dead—of the body—of the flesh. In the Creed attributed to Origen it is said that there will be a resurrection of the dead, "when this body (*corpus hoc*), which is sown in corruption, shall be raised in incorruption." Origen and others of the fathers used this formula: "We shall hereafter have, indeed, the same body (*σῶμα τοῦτο*), but not of the same sort (*τοιούτο*) as the present body"—a subtile distinction to be hereafter noted. So in the so-called Athanasian Creed: "At whose coming all men shall rise again with their bodies."

The formula, "resurrection of the flesh," is not found in the New Testament. It is used in the ancient Latin and Greek Creeds—*σάρξ*—*caro*. So it is in the so-called Apostles' Creed, though in the English version of this symbol, in common use, it is rendered "the resurrection of the body." But in the three offices for baptism in the Liturgy of the

Church of England it is rendered "flesh." The fathers used the word "flesh"—and in the Creed of Aquileia, "this flesh"—because the heretics took advantage of the ambiguity of the word "body," which they construed of some non-descript spiritual or celestial vehicle, altogether different from our material bodies.

The doctrine of the resurrection of the body was not known to the heathen. Hence when Paul proclaimed it to the Athenians, "some mocked, and others said, We will hear thee again of this matter."—Acts xvii, 32. Celsus said, "The hope of the resurrection of the flesh is the hope of worms, a filthy, an abominable, and impossible thing, which God neither will, nor can do." They considered the body the prison of the soul; and those who believed in the immortality of the soul, considered it the height of felicity to be delivered from the fetters of the flesh.

The Jews were divided in their belief on this subject. The Pharisees believed in the resurrection of the body, though their views were crude and incongruous. The Sadducees utterly denied it, together with the immortality of the soul. The Essenes held to the latter, but denied the former. Some of the Jews held that the bodies of the wicked shall not be raised. But the orthodox doctrine, as held in the time of the apostles, is thus stated by Paul, in his defense against the aspersions of the Jews, before Felix: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts xxiv, 14, 15. So Martha said, "I know that he shall rise again in the resurrection at the last day."—John xi, 24.

It is difficult to believe that the "resurrection of the dead," which the apostle puts among the elements of religion (Heb. vi, 2; compare Acts xxvi, 8), was not recognized as a familiar "catechistical doctrine," in every age, during the patriarchal and Jewish dispensations. The scriptures of the Old Testament recognize three classes of living creatures—angels, who are pure spirits, without bodies; the inferior animals,

which have bodies, but no spirits, and which do not survive their death; and men, who possess both bodies and spirits, and who survive the death of the body, *but are not properly themselves—not perfect men*—till they regain their bodies. This shows the ground of our Lord's argument, when defending the doctrine of the resurrection against the Sadducees. The *anastasis*, which they denied, embraced the future state of existence—the intermediate state, in which the soul survives the death of the body, and the state of consummation, when the body shall be raised and reunited to the soul, constituting a perfect humanity. The intermediate state, in which the soul exists apart from the body, is a mere parenthesis, or episode. When the spirit of Christ was in paradise and his body in *hades*, that is, the grave, he reached the lowest point of humiliation and imperfection; for though both parts of his person were still united to his divinity, yet neither part, by itself, was a perfect man. Surely the holy men of old, patriarchs and Jews, looked forward to the enjoyment of their "perfect consummation and bliss, both in body and soul," as proleptically realized by Enoch and Elijah. Compare Heb. xi; 2 Macc. vii—to which the apostle seems to refer, and where the Maccabean martyrs articulately affirm the resurrection, in their reply to Antiochus, who put them to death: "It is good, being put to death by men, to look for hope from God, to be raised up again by him: as for thee, thou shalt have no resurrection to life."

But in the present discussion, we purposely abstain from any reference to any particular passages of the Old Testament, properly or improperly cited, in support of this doctrine, *c. g.*, Job xiv; xix, 23–27; Psal. xvi, 8–11; Isa. xxvi, 19; Ezek. xxxvii; Dan. xii, 2, 3; Hosea xiii, 14.

The distinct enunciation of this doctrine by our Lord Jesus Christ, and the illustration of it in his being raised from the dead to die no more, thus furnishing the proof, pledge, and model of our resurrection, forever settled it as a fundamental, "catechistical doctrine," the denial of which is a virtual rejection of the Christian system. So Paul argues in his First Epistle to the Corinthians, chapter xv.

Yet, as we learn from the apostle, there were some, who

professed and called themselves Christians, even in that age, who denied the resurrection. Their denial elicited that wonderful defense of it contained in that epistle. Thus he argues: "Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

It seems almost incredible to us that they should deny this doctrine. But it must be borne in mind that they were mere neophytes, "yet carnal," coming in constant contact with philosophers, hedonists, and sensualists, who ridiculed and denounced the resurrection of the body as absurd and impossible—admitting that there might be a *post-mortem* existence for the soul. It is very likely, too, that some who believed the doctrine set it forth in so gross a manner as to repel belief, hence the apostle rescues it in this chapter from such perversion.

In 2 Tim. II, Paul alludes to certain heretics, who from another standpoint denied this doctrine. After giving Timothy his emphatic memento—"Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel"—he adds this caveat, "But shun profane and vain babblings; for they will increase unto more ungodliness; and their word will eat as doth a canker: of whom is Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." Of these errorists we know nothing but what is here stated, except a probable reference to this Hymeneus in 1 Tim. I, 18. What they meant by saying that the *anastasis* had already taken place, was probably the confounding of it with the spiritual resurrection of Rev. xx, 5, 6; John v, 24, 25, *et al.*—referring it either to the *palingenesia* which took place at the introduction of Christianity, or which occurred in the case of every believer at his conversion—Titus III, 5—the terms being sometimes used inter-

changeably.—Eusebius, Eccl. His., v, 2. But Christ and the apostles, as we have seen, clearly distinguish between these two resurrections. The error in question Irenæus (lib. II, c. 37) charges upon the Gnostics. Marcion said, "We are not to believe the resurrection of the flesh (*carnis*), but of the soul (*animæ*)." So the Valentinians, Basilidians, and Saturninians—who denied the possibility of the resurrection of the body. Tertullian speaks of some in his day who allegorized the resurrection, pretending to believe in a resurrection of the flesh, but explaining it of the renovation which took place at their baptism. The Manichees, Priscillianists, Paulicians, some of the Cathari, Bogomiles, Beguines, Socinians, Swedenborgians, and other sects, have held similar views. Some in the various Protestant Churches have denied, and some still deny, the resurrection of the body—some of those called Destructionists deny that the bodies of the wicked are raised.

Some maintain that "the spiritual body," of which Paul speaks, is evolved at death, and is the covering of the spirit.—2 Cor. v. Abraham Tucker says, "When death puts an end to the animal circulation, we see the body remains a mere lump of sluggish matter—from whence we naturally conclude that the spirit is departed from her; but whether or no it carries anything away with it we are wholly uncertain: we see nothing fly off upon the last groan, but our senses are not acute enough to assure us that nothing does fly off. Therefore, by virtue of the privilege constantly claimed in making an hypothesis, I may fairly assume, what nobody can disprove, that the spirit, upon quitting her present mansion, does not go out naked, nor entirely disengaged from matter, but carries away with her an integument from among those wherewith she was before invested. And I am far from being singular in this notion, for many wiser men have assigned a fine vehicle for the habitation of the spirit, after its being divested of flesh and blood; and the ancients generally painted the soul of Psyche with butterflies' wings, to represent that she came out with a new body, as a butterfly does from the chrysalis; nor do I want the best established authority in my support, for the Apostle Paul compares the



body to a seed which rots and perishes in the ground, nevertheless a germ survives, producing another plant bearing some resemblance to that which generated the seed. But we must suppose this vehicle extremely small, so that the nicest eye may not discern it when going, nor the finest scales discover an abatement of weight in what remains after it is gone; yet it must contain an organization capable of exhibiting a greater variety of ideas than we now experience. No doubt it will appear strange and extravagant to the generality to imagine that so many organs of sensation and reflection and instruments of action as a man possesses in his present condition, can ever be contained in a body so small." No doubt, indeed! The wonder is that any one outside of a lunatic asylum could utter such nonsense. After discussing in this vein the "Vehicular State," and the "Mundane Soul," he says, "Our incorporation therinto, whereby we shall have the whole frame of material nature to supply us with objects and serve as instruments for us to act with, may be reckoned a resurrection of the body; for though this body were existent before, yet we may be said to rise again upon our admission into it, by being returned to our perception and animal functions. Indeed, the vehicular state is a resurrection too, therefore that may be reckoned the first, or resurrection into the kingdom of Christ, and this of the mundane state of the second, when he shall deliver up all power to the Father; and whereas we are taught to expect a spiritual body on our rising again, we cannot thereby understand one composed of spirit, for that were a contradiction in terms, nor can any material composition better deserve such epithet than that where every member, limb, and fibre is actuated by spirit. As to the vulgar notion of a resurrection in the same form and substance we carry about at present, the various ways in which it has been expounded, and many difficulties raised upon them all, sufficiently declare it untenable; and the reason ordinarily given, because the body being partaker in the deed ought to share in the reward, as well requires a resurrection of the sword a man murders with, or the bank note he gives to charitable uses; for our mind is the sole agent, and our hands are as



much instruments as any thing we hold in them. But since the mind can neither perceive nor act without matter, there must be a resurrection in some sense or other, that is, a re-instituting in some composition answering the purposes of a body, to render her capable of another life."

We have quoted thus freely from Tucker's "Light of Nature" (Theology, chaps. XXI, XXII), because not a few, who express themselves with less freedom than this eccentric philosopher, hold substantially his view of the resurrection—which is no resurrection at all.

How dogmatically does this enemy of dogmatism assert that the mind cannot act without matter! But it is useless to rebut such vagaries.

The resurrection does not take place at death—the Scriptures frequently assert that it takes place "at the last day," when "all that are in the graves shall hear his voice, and shall come forth."—John v, vi, xi; Rev. xx, 11-15.\*

Those who hold the Scripture doctrine of the resurrection of the body, differ widely as to the resurrection-body. The Chiliasts and some others in the early Church, held very gross views on the subject. The bodies of the saints were to be raised, with flesh and blood, and all their members and organs, including sexual distinctions, so that they might live in sensual pleasure during the millennium. Cripples will rise cripples, but will instantly be made physically perfect. Tertullian meets the objection that some of the members of the body will be useless in heaven, by saying that the members

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\* While correcting the proofs of this article, we find what the writer well calls "startling statements" in the *Princeton Review* for July. Dr. Matheson, of Scotland, sets forth the crazy notion that "the resurrection-body of Christ forms the germ or nucleus out of which is to spring the transition garment of the believing soul." Christ's body is the Father's house with many mansions—the house not made with hands, into which the soul enters at death! And this in the *Princeton Review*! We are not surprised to find in the *Religio-Philosophical Journal* (Chicago, June 25), the following sage and sublime question and answer, in a catechism of Andrew Jackson Davis, one of the high priests of necromancy: "What is the resurrection? Answer: The rising of the spirit above the body. This experience is certain at death; but to the spiritually pure this exaltation may occur during the terrestrial journey." This, indeed, sets reason and revelation at defiance, but not more so than the *Princeton* transmigration!

subserve different purposes, as the mouth is made for speaking as well as for eating. Jerome and others prove that the hair and teeth will be raised, because Christ says not a hair of your head shall perish, and the wicked shall gnash their teeth. And the saints must have teeth, says Epiphanius, else how can they eat? Sure enough! Thomas Aquinas and others of the Schoolmen, Bishop Pearson and other modern divines, incline to the belief in a literal, numerical, corpuscular resurrection, though the latter relieve it of the patristic grossness. Dr. Shedd says, Augustin "defended the more sensuous theory, though being careful to clear the doctrine of gross and carnal additions." Was he, indeed? Read the twenty-second book of his "City of God," if you can have patience to wade through the impertinent twaddle. He will not say that abortions shall have part in the resurrection, though he does not see why they may not; infants shall rise in the body they would have had, if they had grown to maturity; all will not be reduced to the size of Christ's body; women shall rise with their sexual distinctions. "What am I to say, now, about the hair and nails?" Sure enough—what about them? Here is the sage solution. "If the hair that has been cropped, and the nails that have been cut, would cause a deformity were they to be restored to their places, they shall not be restored; and yet no one will lose these parts at the resurrection, for they shall be changed into the same flesh, their substance being so altered as to preserve the proportion of the various parts of the body. However, what our Lord said, 'Not a hair of your head shall perish,' might more suitably be interpreted of the number, and not of the length of the hairs; as he elsewhere says, 'The hairs of your head are all numbered.'" There is exegesis from "the prince of the fathers"! He goes on to say that no matter how much the body has been disintegrated through life, or shall be dissolved in the grave, the new spiritual body shall have all that ever belonged to it restored and reintegrated, so that though the new body may be a little larger than the old one, it shall not exhibit any deformity! Those who have eaten human flesh and assimilated it, "must restore it to the man in whom it first became human flesh; for it must be

looked upon as borrowed by the other person, and, like a pecuniary loan, must be returned to the lender." How humiliating are these puerilities. Truly, he was correct who said, Those who then lived and wrote were the children—we are the fathers!

But all the ancients did not hold views so crass and revolting. Origen held that the essential and characteristic form by which the body is to be discerned and distinguished from others, remains unaltered; but the grosser parts will be eliminated, and only the germ or fundamental material for the new body will be furnished by the old. It will be the same body, though changed in its qualities and form—in one place he intimates that it will be "round"! Those of the Alexandrian school generally adopted the views of Origen, as did Gregory Nazianzen, Basil, Chrysostom, and other opponents of the Chiliasts, except Jerome.

In modern times, the discoveries of science have considerably modified the views held on the resurrection of the body. It has been ascertained that our material nature is constituted of some twelve or fourteen elements, which are in a constant flux, never continuing at one stay. Abraham Tucker, and others after him, speak of its changing its elements every seven years. The truth is, it is changing every moment; and it is impossible to say what is essential to the body and what is not. Yet a body is prepared for every soul, and the soul in every case moulds it and wields it to subserve its own interests. Through all its changes the soul has a right of propriety in it, and it thus enters into a man's personal identity. At no period of his life, from the womb to the grave, would his body suit any other soul, nor would any other body suit his soul. May we not infer that it will be so in regard to the resurrection-body? The changes—corpuscular, molecular, or what not—which take place after death, are more marked than those which take place in life. In the reconstruction of the body at the resurrection, all the elements necessary to its perfection—that is, to constitute it an incorruptible, a glorious, powerful, pneumatic vehicle for the soul—will be supplied by "the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fash-

ioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—1 Cor. xv, 42-44; Phil. iii, 20, 21. If the identical atoms of oxygen, etc., which once entered into the composition of the body, shall be needed to perpetuate personal identity, Omnipotence and Omniscience can bring them together. But as they are not needed to this end during the present life, as they are changing every moment, he is overbold who would say they are needed to this end in the future state.\* It is fair to infer that the elements in every case will be so collected, collated, compacted, and completed, that the resurrection-body will be as truly the successor of the body which the soul left at death, as my body to-morrow will be the successor of my body to-day—though the change in the one case will be vastly greater than that in the other. We may also infer from the teaching of Scripture, that, however changed, the resurrection-body will so far resemble our present body, as that all will recognize its identity, while the soul of each will stamp itself upon the form and features, as it does in this world, only greatly more so, as the body will be highly refined and sublimated—a pneumatic vehicle.

Eternal form shall still divide  
The eternal soul from all beside,  
And I shall know him when we meet.

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\* In his note on 1 Cor. xv, 37, 38, Bloomfield says: "The apostle shows that it is *not necessary* that the bodies of the raised should be precisely, and in all respects, the same as when they died; since in like manner, in the case of grain and plants, the body committed to the earth is not the *same*, but in many respects different, yet *essentially* the same. Thus the objection raised from the dissipation of the particles of the body which has died, loses its force; since it is not necessary to that general identity, that the body raised should be composed of the *very same* particles; which were indeed inconsistent with what the apostle subjoins—'but bare grain'—i. e., the grain apart from the blade and ear, which shall afterwards spring from it—in which expression it seems plainly implied, that the bodies shall differ as the grain and the ear differ, the latter being far more glorious than the former." But Paul did not intend to explain the *modus agendi* of the resurrection, or to describe the precise character of the resurrection-body. No illustrations, drawn from the relation of day to night, spring to winter, the plant to the seed, the butterfly to the caterpillar and chrysalis, or the like, give much insight into this mysterious subject, which we must die and rise again to understand. "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is."

It is a pleasing thought that the glorified humanity of our Lord, to which we are to be conformed, exhibits similar, only more glorious phenomena.

The dear tokens of his passion,  
Still his dazzling body bears,  
Cause of highest exultation  
To his ransomed worshippers:  
With what rapture  
Gaze we on those glorious scars!

The subject rises above our poor logic—the lyric alone suits it; thus Dr. Watts, in one of his sweetest hymns (23rd, Second Book):

O for a sight, a pleasing sight,  
Of our Almighty Father's throne!  
There sits our Saviour crowned with light,  
Clothed in a body like our own.  
Adoring saints around him stand,  
And thrones and powers before him fall;  
The God shines gracious through the man,  
And sheds sweet glories on them all.

When the Scriptures speak of the grave and the sea giving up their dead, and all that are in the graves hearing the voice of the Son of God and coming forth, it is as unwise to press the literal meaning of the expressions employed, as it would be to *literalize* the clouds, and trumpet, and great white throne. It is enough for us to know—and that is what the figures in question are designed to teach—that before this terraqueous globe shall be burned up, the bodies which are deposited in it, shall be restored to us—though changed and sublimated, yet material vehicles for our glorified spirits. Realistic forms of expression are best adapted to euchologies and hymnals. Hence, we shall still repeat in the Committal part of the Burial Service: “Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in

glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself." We shall still sing, in the name of the buried saint:

Corruption, earth, and worms,  
Shall but refine this flesh,  
Till my triumphant spirit comes,  
To put it on afresh.

Nor shall we interrupt the song by translating it into the style of a catechism, creed, or confession of faith, to satisfy any prosaic dullard who may stumble at the poetic expressions. We understand what we thus sing, as well as when we speak of the hands, and feet, and mouth of God!

When it is said that the resurrection of Christ furnishes the proof, pledge, and *model* of our resurrection, it is hardly necessary to say that this does not refer to the mode of accomplishing it. We say in our Confession, "Christ did truly rise again from the dead, and took again his body, with all things pertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day." But it was necessary that Jesus should "show himself alive after his passion by many infallible proofs," hence he remained "forty days" with his disciples "speaking of the things pertaining to the kingdom of God," before his glorification.—Acts I, 2. This did not take place, in whole or in part, as some imagine, at the time when he left his tomb, but in the act of his ascension to heaven. Dr. Knapp, with his usual discrimination, says: "Paul makes the observation that Christ had not at first—while he here lived upon the earth—that more perfect, spiritual body, but that which was natural, and afterwards—after his ascent to heaven—that which was spiritual. Therefore, he did not possess it immediately after his resurrection, while he was yet upon the earth, for he then ate and drank (John *xxi*), but he first received it when he passed into the heavens. That our body will be like that of Christ is plainly taught



(1 Cor. xv, 49; Phil. iii, 21): Christ will transform our earthly, perishable body into the resemblance of his heavenly body.—Compare Rom. vi, 9. This heavenly body is commonly called glorified. This translation, however, may give occasion to unfounded accessory conceptions with regard to the splendor, etc., of the heavenly body. The simple idea conveyed by this expression is, *glorious, excellent, perfected, ennobled.*"

The metamorphosis in the case of those who shall be alive at the second advent of Christ, will take place "in a moment, in the twinkling of an eye"; and so instantaneously will it occur in the case of those who are asleep—the buried dead. Their resurrection is, *ipso facto*, their transformation. Their bodies will never again appear like our present bodies of "flesh and blood"; but they shall be raised in incorruption, glory, power, and spirituality—that is, they will be *pneumatic*, as opposed to *psychic*, gross, animal bodies, as they now are.

The caricatures of the resurrection, presented by misguided friends of the doctrine, as well as by its enemies, as the ancient heathen philosophers (*e. g.*, Celsus), and modern infidels (*e. g.*, Byron, in his famous gibe on a skull, and the scientific sciolists who *demonstrate* its impossibility), appear sufficiently contemptible when confronted with the Scriptural view of the subject, which is at once simple and sublime—rising, indeed, above human reason, but opposing none of its *dicta*, and transcending the boundaries of science, but antagonized by none of its discoveries.

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ART. II. — *Sources and Sketches of Cumberland Presbyterian History.—No. XVII.*

## MINUTES OF CUMBERLAND SYNOD.

[Continued from April Number.]

THE CUMBERLAND SYNOD of the Cumberland Presbyterian Church met agreeably to adjournment at Cane Creek meeting-house, in Lincoln county, State of Tennessee, on the third Tuesday in October, 1824. Opened by a sermon delivered by the Rev. John Barnett, from 1 Tim. v, 17. Constituted by prayer. Members present—From the Lebanon Presbytery, Rev. Messrs. Thomas Calhoon, William Bumpass, John L. Dillard, John Provine, Samuel McSpaden, and Robert Baker; elders, Alexander Aston, James S. Jeton, Bryan Ward, James Foster, William B. Miller, and John M. Jackson; absentees—Rev. Messrs. James McDonald (twice), and Daniel Gossage (five times in succession). From Anderson Presbytery, Rev. Messrs. William Barnett, John Barnett, Aaron Shelby, and James Y. Barnett; elders, Harvey Young, Leonard Grady, and Joel Lambert; absentees—Rev. Messrs. F. R. Cossitt, James Johnson, H. F. Delany (twice), David Lowry, and Hiram McDaniel. From Elk Presbytery, Rev. Messrs. Samuel King, James B. Porter, Samuel Harris, William S. Burney, Carson P. Reed, Reuben Burrow, Daniel Patton, and Robert D. King; elders, Thomas Cummings, Solomon Gullett, David Anders, Richard Phillips, Hay Crawford, James Fleming, Charles L. Bone, and John Bates. From Bigby Presbytery, Rev. Messrs. John Molloy, John C. Smith, and John Forbes; no elders; absentee—Rev. Robert Bell. From McGee Presbytery, Rev. Messrs. Caleb Weeden, Frank M. Braley, and John B. Morrow; no elders; absentees—Rev. Finis Ewing (three times), Robert D. Morrow, Archibald McCorkle, and Daniel Buie (each twice in succession). From Nashville Presbytery, Rev. Messrs. Hugh Kirkpatrick, D. Foster, Ezekiel Cloyd, Robert Gathree, and James S. Guthrie; elders, James Dresmon, John McLin, and

Samuel Lambert; absentee—Rev. Richard Beard. From Illinois Presbytery, Rev. Messrs. David W. McLin, John M. Berry, and Nimrod G. Ferguson; no elders; absentees—Rev. Messrs. Woods M. Hamilton (three times in succession), Jesse Pearce (twice), and Joel Knight (once). From Tennessee Presbytery, Rev. Messrs. William Moor, James W. Dicky, Archibald J. Steele, Albert G. Gibson, John Bell, and Aaron Alexander; elders, David Dicky, Samuel Berry, Samuel A. Harris, Samuel Hawly, and J. B. Prendergast; absentees—Rev. Messrs. James Moore, and James Stewart (each five times in succession), Benjamin Lockhart (seven times in succession), and Robert Donnell, and John Williams (each once). From Logan Presbytery, Rev. Alexander Chapman, and elder John M. Porter; absentees—Rev. Messrs. William Harris, Isaac O. Lewis, Thomas Porter, and Hiram A. Hunter. From Arkansas Presbytery, Rev. Messrs. William C. Long, and William Henry; no elders; absentees—Rev. Messrs. John Carnahan, and Robert Stone (the latter twice in succession). The Rev. Samuel King was chosen moderator, and William Moor clerk.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

WEDNESDAY, OCT. 30, 1824.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday. The minutes of last Synod were read, and the excuses of the absentees, the Rev. Messrs. Aaron Shelby, Hugh Kirkpatrick, D. Foster, Robert Guthrie, John Provine, William Bumpass, Samuel McSpaden, Carson P. Reed, John C. Smith, John Molloy, John Forbes, and Caleb Weeden, were sustained. Rev. Messrs. William Moor and John M. Berry were enquired of. William Moor's third excuse was valid, but the two first were not; consequently, he was admonished by the moderator. John M. Berry's first excuse was sustained, but the last was not; he acknowledged guilt, promised an amendment, and was acquitted. Rev. James B. Porter, David Porter, and John L. Dillard were appointed a committee to report to the Synod on the state of religion, etc.

*Resolved*, That the resolution passed at the last Synod, de-

signed to coerce the attendance of her members, be hereby repealed.

*Resolved*, That the usual custom of receiving and enrolling seekers of religion, be attended to throughout the several Presbyteries. It is hereby recommended to the several Presbyteries that in future each church session shall have discretionary jurisdiction over the seekers of religion who place themselves under their care, and it is hereby required of each Presbytery to inform the next Synod what the mind of said Presbytery is on that subject.

*Resolved*, That the Rev. Messrs. Green P. Rice and William Whitsett be attached to the Tennessee Presbytery.

*Resolved*, That every member who has been absent four times in succession, be officially cited to attend the next Synod and answer for his or her absence.

The Rev. Robert Bell came, and took his seat; his excuse for absence was sustained.

*Resolved*, That the Rev. Messrs. Samuel King, William Barnett, and Nimrod G. Ferguson, be a committee to examine the minutes of the Lebanon Presbytery; that John Provine, Samuel McSpaden, and William Bumpass, be a committee to examine the minutes of the Anderson Presbytery; that John Barnett, Thomas Calhoon, and John C. Smith, be a committee to examine the minutes of the Elk Presbytery; that Hugh Kirkpatrick, Robert Barker, and James S. Guthrie, be a committee to examine the minutes of the McGee Presbytery; that Alexander Chapman, Aaron Shelby, and James Y. Barnett, be a committee to examine the minutes of the Nashville Presbytery; that Aaron Alexander, John Forbes, and William Henry, be a committee to examine the minutes of the Illinois Presbytery; that Samuel Harris, William S. Burney, and John Molloy, be a committee to examine the minutes of the Tennessee Presbytery; that Carson P. Reed, Reuben Burrow, and Daniel Patton, be a committee to examine the minutes of the Logan Presbytery; and that Ezekiel Cloyd, John B. Morrow, and Archibald J. Steel, be a committee to examine the minutes of the Arkansas Presbytery.

The Synod adjourned to meet to-morrow morning at ten o'clock. Concluded with prayer.

THURSDAY, OCT. 21.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday.

*Resolved, unanimously,* That every Presbytery is authorized, by the Book of Discipline, to withdraw or continue the licensing of her licentiates at pleasure.

The Rev. William Whitsett came and took his seat; his excuses for absence were all sustained, except the first and fourth. For these two he was admonished by the moderator.

Those committees appointed to examine the minutes of the several Presbyteries, reported that they had discovered several inaccuracies, but no departures from the rules of our Church, except that the McGee Presbytery had erred in recognizing Robert Stone as one of her members, when he was indeed a member of the Arkansas Presbytery.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

FRIDAY, OCT. 22.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday. The committee appointed to draft a report of the state of religion, presented the following, which was adopted and ordered to be published:

Your committee, appointed to report on the state of religion within your bounds, have made impartial and particular inquiry on that subject, and from the official communications made by the different Presbyteries, they are constrained to acknowledge the abundant goodness of God which has been so evidently exemplified. We must, however, inform you that in some instances among the preachers, there has appeared a want of zeal and diligence, which is a lamentable circumstance, and also among the people, except in a few instances, a *marked* negligence in supporting the gospel. Though the cries of the laborers who have reaped down the fields might have become general, and even entered into the

ears of the Lord of Sabaoth, yet we rejoice to find, that notwithstanding the discouragements and forbidding circumstances which have frowned upon many of your preachers, they have continued in the field of labor, with that ardor and indefatigable industry which should ever characterize a gospel minister, not regarding a sacrifice of their private substance to enable them to abound in the good work of God. They have uniformly adhered to the excellent standards of your Church, and zealously inculcated the radical doctrines of the gospel, particularly insisting on experimental and practical religion. The great King and Head of Zion has graciously owned and blessed their labors. In some of the Presbyteries gracious seasons of reviving have been experienced. The hearts of God's dear children have been refreshed and made to rejoice, the bounds of ministerial operations have been much enlarged, and many new and flourishing congregations organized. From the official documents laid before your committee, they have received no information of eruptions and discord in any of your churches; and they are decidedly of opinion that, since the constitution of your Church, there has been no period in which unanimity and peace have prevailed to a happier extent. Your Committee believe that among the most successful means of promoting the glory of God and the salvation of souls, the practice of holding camp-meetings has been divinely acknowledged. It is abundantly obvious that but few, comparatively, obtain religion, except such as are willing, when called upon, to bend suppliantly and receive the prayers of the congregation. This practice, so common in your Church, has doubtless been attended with the most happy consequences. Thousands of souls, on these occasions, have experimentally known that the divine Saviour has power on earth to forgive sins, whose holy conversation and deportment abundantly evince a real change of heart. Greater accessions than usual have been made to the Church. Many candidates for the ministry have been received; many licensed to preach the gospel, and a goodly number ordained, who, from their zeal and talents, promise extensive usefulness. This increase in the ministry, surpassing our most

sanguine expectations, falls, however, far below the demand for ministerial labors, which demand prevails with increasing rapidity. Under this conviction, your committee would remind you that new fields, white and ready to harvest, are constantly opening before you. The cries of Zion demand of her sons to take her by the hand. In many parts, the apparent apathy and deadness into which the people fall for want of a spiritual ministry, and the crowds of sinners who are heedlessly bending their course to ruin, imperiously require that you should continue to comply with that divine instruction, "Pray ye the Lord of the harvest, that he would send forth more laborers." We are happy to find that your different Presbyteries continue to pay a strict attention to the improvement of their candidates and licentiates in literature and divinity, and to diffuse that principle so warmly inculcated in the holy Scriptures, "Let brotherly love continue." You have abundant reason for gratitude and praise to God for his mercies. His holy arm has been bare; the windows of heaven have been opened; divine influences in rich profusion poured forth, and many precious souls, happily converted to God, will have cause of eternal rejoicing through your instrumentality. Your committee would adopt the language of the Psalmist, and say, "Who is like unto the Lord our God, who dwellest on high?" Since your last Synod, the number of conversions in the different Presbyteries, and the number of adults baptized, who had not received that ordinance in infancy, is as follows: Bigby, thirty-seven conversions, ten baptisms; Arkansas, forty-five conversions, fifteen baptisms; Nashville, two hundred and ten conversions, fifty-five baptisms; Lebanon, two hundred and fifty-six conversions, fifty-three baptisms; Illinois, two hundred and sixty-six conversions, thirty-nine baptisms; McGee, three hundred and fifty-two conversions, one hundred and twenty-one baptisms; Anderson, four hundred and five conversions, one hundred and twenty-four baptisms; Tennessee, four hundred and thirty-three conversions, forty-three baptisms; Elk, four hundred and thirty-eight conversions, fifty-nine baptisms; Logan, five hundred and seventy-nine conversions, one hundred and sixty-four baptisms; ag-



gregate, three thousand and twenty-one conversions, and six hundred and eighty-three baptisms.

J. B. PORTER, Ch. of Com.

Adopted, and printed by order of the Synod.

SAMUEL KING, Moderator,

*Teste:* WM. MOORE, Clerk.

CANE CREEK MEETING-HOUSE, Lincoln Co., Tenn., Oct. 22, 1824.

*Resolved*, That the part of Logan Presbytery which was stricken off from the Anderson Presbytery at last Synod, be again attached to the Anderson Presbytery.

*Resolved*, That the Rev. Messrs. Benjamin Lockhart, William Moor, James W. Dickey, and John Williams, compose a Presbytery to be known by the name of the Alabama Presbytery; bounded on the west by the Mobile river, from the mouth up said river to the mouth of Bigby river, thence up said river to the mouth of Black Warrior, thence up the Warrior to Tuskaloosa, thence by Bolivar's Road to the top of the mountain south of the Tennessee river, thence with the top of the mountain east to the Indian boundary line, thence south with said line to the ocean; to be constituted at Alexander Georges's, Perry county, State of Alabama, on the first Friday in April, 1825, Benjamin Lockhart, moderator, and, in case of his failure, William Moor.

*Resolved*, That the following bounds be attached to the Bigby Presbytery, viz.: beginning where the dividing ridge between the Tennessee and Bigby waters strikes the Tennessee state line, thence with said line to the Tennessee river, thence up the river to the east boundary of Morgan county, thence south with said line to Boiler's road leading from Florence to Tuskaloosa; and that the following members, viz.: Rev. Messrs. James Stewart, Green P. Rice, James Moore, and Carson P. Reed, be also attached to said Presbytery; and that, in consequence of said Presbytery having failed to constitute agreeably to a former resolution of the Synod, it is hereby appointed to constitute at Concord meeting-house, in Lawrence county, and State of Alabama, on the second Tuesday in March, 1825, Robert Bell being moderator, or, in case of his failure, James Stewart.



*Resolved*, That the part of Nashville Presbytery which lies west of the Tennessee river, is hereby stricken off, and the Rev. Messrs. William Barnett, Samuel Harris, John C. Smith, and Richard Beard, compose a Presbytery in said bounds, to be known as the Hopewell Presbytery, to be constituted at Bethel meeting-house, in Carroll county, and State of Tennessee, on the third Tuesday in April, 1825, William Barnett, Moderator, or, in case of his absence, Samuel Harris.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

SATURDAY, OCT. 23.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday, except Samuel McSpaden, who got leave to be absent.

*Resolved*, That the candidates of ministry be not admitted, in future, to a seat in Presbyteries or Synods, as representatives in churches.

*Resolved*, That the copy-right of all books published in future under the patronage of this Synod, be secured to her.

*Resolved*, That the Rev. Messrs. John Barnett, David Lowry, Franceway R. Cossitt, and Alexander Chapman be a committee to superintend the printing and circulation of a book written by the Rev. Finis Ewing, and dedicated to the Cumberland Synod of the Cumberland Presbyterian Church, and that they, the committee, have two thousand five hundred copies printed.

*Resolved*, That some change in the Synod, so as to accommodate the convenience of her members in attending our highest judicature, is necessary.

*Resolved*, That it is hereby recommended to our several Presbyteries to report to the next Synod whether they wish a division of the Synod or not, and if a division, whether a General Assembly, or a revision of the Confession of Faith so as to provide for forming a delegated Synod.

Each Presbytery was inquired of for her historical report, respecting her constitution and progress, whereupon it appeared that all had complied with the order of the Synod, except Lebanon, McGee, and Nashville Presbyteries, which were admonished by the moderator.

*Resolved*, That the resolution of last Synod, requiring each Presbytery to report a history of her constitution and progress, be continued, and that the said Lebanon, McGee, and Nashville Presbyteries report at the next Synod, and that the reports handed in at the present session be returned to their respective Presbyteries, which are hereby directed to bring them up to the next session of Synod.

*Resolved*, That the Rev. Messrs. Finis Ewing, William Harris, Hugh Kirkpatrick, Alexander Chapman, and John Barnett, be appointed to collect materials necessary for writing a history of our Church, and report to the next Synod.

*Resolved*, That the line dividing the Lebanon Presbytery from the Nashville Presbytery, be altered so as to run as follows, viz.: Beginning where the road leading from Gallatin to Murfreesborough crosses Fall creek, thence with the main west-leading road to Shelbyville, where it intersects the Elk Presbytery line, leaving Shiloh and Lebanon congregations in the Elk Presbytery.

Synod adjourned to meet at Princeton, in Caldwell county, and State of Kentucky, on the third Tuesday in October, 1825. Concluded with prayer.

SAMUEL KING, Moderator,

WILLIAM MOOR, Clerk.

The Cumberland Synod of the Cumberland Presbyterian Church met agreeably to adjournment in the town of Princeton, Caldwell county, and State of Kentucky, on the third Tuesday in October, 1825. Opened by a sermon delivered by the Rev. Finis Ewing, by request of the former moderator, from Acts xx, 24. Constituted by prayer. Members present—From Logan Presbytery, Rev. Messrs. Alexander Chapman, Alexander Downey, and Hiram A. Hunter; absentees—Rev. Messrs. William Harris, Isaac O. Lewis, and Thomas Porter, each twice. From Anderson Presbytery, Rev. Messrs. John Barnett, David Lowry, Hiram McDaniel, James Johnson, James Y. Barnett, and F. R. Cossitt; and elders William Johnson, A. Harpending, Michael Freeman, Miles Baker, Josiah Boyd, John G. Hollingsworth; absentees—Rev. Messrs. Aaron Shelby, once, and H. F. Delaney, thrice.

From Arkansas Presbytery, Rev. Messrs. John Carnahan, William C. Long, and William Henry; absentee—Rev. Robert Sloan, twice. From Hopewell Presbytery, Rev. Messrs. William Barnett, Samuel Harris, Richard Beard, and John C. Smith, and elders R. E. C. Dougherty, Mathews Bigham, and Thomas Hamilton. From Lebanon Presbytery, Rev. Messrs. Thomas Calhoun, John Provine, John L. Dillard, Robert Baker, Samuel Aston, Abner W. Lansden, and George Donnell, and elder Bryant Ward; absentees—Samuel McSpaden, James McDonald, thrice, Robert S. Donnell, and William Bumpass, once, and Daniel Gossage, six times. From McGee Presbytery, Rev. Messrs. Finis Ewing, Daniel Buie, Frank M. Brawley, Caleb Weeden, John R. Brown, Henry Renick, and David M. Kirkpatrick, and elder James G. Barnett; absentees—Rev. Messrs. Robert D. Morrow, and Archibald McCorkle, thrice, and John B. Morrow, once. From Illinois Presbytery, Rev. Messrs. David W. McLin, Woods M. Hamilton, Jesse Pearce, Joel Knight, Nimrod G. Ferguson, and John B. Berry, and elders Anthony L. Hamilton, Samuel Hill, Joseph McAdams; absentee—Thomas Campbell. From Bigby Presbytery, absentees—James Stewart and James Moore, six times each, John Forbes, James Molloy, Carson P. Reed, once, and Green P. Rice, thrice, and Robert Bell, once. From Elk Presbytery, Rev. Messrs. Samuel King, James B. Porter, William S. Burney, Robert D. King, Reuben Burrow, and Daniel Patton, and elders Duly P. T. House, John S. Haynes, and Solomon Gullett. From Tennessee Presbytery, Rev. Messrs. Robert Donnell, Albert G. Gibson, Archibald J. Steele, Vincent Hubbard, and Aaron Alexander, and elders Levi Edmonson, Andrew Foster, Jacob Fisher, and John S. Martin; absentees—John Bell and William Whitsett. From Alabama Presbytery, Rev. Messrs. John Williams and James W. Dickey; absentees—Benjamin Lockhart, eight times, and William Moore, once. From Nashville Presbytery, Rev. Messrs. James S. Guthrie, David Foster, and Francis Johnson, and elders Hugh Tilford and Samuel Kirkpatrick; absentees—Rev. Messrs. Hugh Kirkpatrick, Robert Guthrie, and Ezekiel Cloyd. The Rev.

William Barnett was chosen moderator and Hiram McDaniel clerk.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

WEDNESDAY, OCT. 19.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday, except William Johnson. Joseph M. Street, David W. McLin's elder, appeared and took his seat. The minutes of the last Synod were read and the absentees, Rev. Messrs. F. R. Cossitt, James Johnson, David Lowry, Hiram McDavid, Finis Ewing, Daniel Buie, Richard Beard, Woods M. Hamilton, Jesse Pearce, Joel Knight, Robert Donnell, John Williams, Hiram Hunter, and John Carnahan, were inquired of and their excuses for absence sustained. Rev. Messrs. Finis Ewing, F. R. Cossitt, John L. Dillard, and Elder Joseph M. Street were appointed a committee to report to Synod the state of religion, etc.

*Resolved*, That the Rev. Messrs. Daniel Gossage, James Moore, James Stewart, and Benjamin Lockhart be each cited to appear before the Presbyteries to which they belong, and answer for their absence at Synod, the three former six times and the latter eight times in succession, and the Presbyteries report their excuses in writing to next Synod.

Rev. Messrs. Woods M. Hamilton, Albert G. Gibson, and John Provine were appointed a committee to examine the minutes of the Hopewell Presbytery; Joel Knight, Samuel Harris, and Alexander Chapman, to examine the minutes of the Elk Presbytery; Nimrod G. Ferguson, David Lowry, and Reuben Burrow, to examine the minutes of the Tennessee Presbytery; John M. Berry, Thomas Calhoun, and Aaron Alexander, to examine the minutes of the Logan Presbytery; Richard Beard, John R. Brown, and Hiram A. Hunter, to examine the minutes of the Lebanon Presbytery; James Johnson, William S. Burney, and Daniel Buie, to examine the minutes of the Nashville Presbytery; James Y. Barnett, Frank M. Brawley, and Robert Baker, to examine the minutes of the Alabama Presbytery; James S. Guthrie, John Williams, and Archibald J. Steele, to examine the minutes

of the Anderson Presbytery; and Henry Renick, Caleb Weeden, and Robert D. King, to examine the minutes of the Illinois Presbytery.

Rev. Robert Bell, from Bigby Presbytery, who was absent on yesterday, appeared and took his seat, whose excuse for absence was rendered and sustained.

*Resolved*, That the usual custom of receiving and enrolling seekers of religion be a standing rule throughout the several Presbyteries, they having been consulted thereon, and having approved the same; and that it be recommended to the several Presbyteries to require of each of their missionaries and church sessions to make special appointments for the examination of seekers of religion, baptized children, and members of the Church on subjects suited to their several characters.

*Resolved*, That such of the resolutions of Synod as shall be deemed important, be printed for the use of the several Presbyteries.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

THURSDAY, OCT. 20.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday, except John C. Smith and A. Harpending.

John C. Smith and A. Harpending, who were absent this morning, appeared and took their seats, whose excuses for absence were sustained; also William Johnson, who was absent on yesterday, whose excuse for absence was sustained.

The committees appointed to examine the minutes of the several Presbyteries reported that they had discovered some inaccuracies, but no important departures from the standard of our Church.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

FRIDAY, OCT. 21.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday, except Miles Baker. The report on the state of religion has been mislaid.

*Resolved*, That a Presbytery be stricken off the Logan and Anderson Presbyteries, including the States of Indiana and Ohio, to be known by the name of the Indiana Presbytery, composed of the following members, viz.: Rev. Messrs. Aaron Shelby, Hiram A. Hunter, and Alexander Downey, and whatever ordained preachers may be living within the bounds of said Presbytery at the time of its constitution, and that they meet at Portersville, in Dubois county, and the State of Indiana, on the third Tuesday in April, 1826, and that Aaron Shelby be the first moderator, and in case of his absence, Hiram A. Hunter.

*Resolved*, That William Henry, a member of the Arkansas Presbytery, be dismissed from that Presbytery and added to the Hopewell Presbytery.

*Resolved*, That all that part of the McGee Presbytery lying South of the Missouri and East of the Gasconade rivers, with all the ordained preachers within those bounds, be attached to the Arkansas Presbytery.

William Johnson, A. Harpending, and Michael Frierson obtained leave to be absent.

Synod adjourned to meet to-morrow morning at half past nine o'clock. Concluded with prayer.

SATURDAY, OCT. 22.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday.

WHEREAS, the Synod of the Cumberland Presbyterian Church have long considered literature a most excellent auxiliary in promoting the interest of our holy religion, and fearing that the ordinary system of education pursued in most of our public institutions has too great a tendency to unfit the pupil for the common employment of life, to unnerve bodily vigor, and consequently to produce mental imbecility; and considering active exercise essentially necessary to bodily health, and consequently to mental energy, without which the great object of education is defeated; they, for the advantage of the rising generation in general, and their own candidates and children in particular, have thought proper to adopt the following resolutions:

*Resolved*, That this Synod establish a college, to be known



as the Cumberland Presbyterian College, in some central situation within her bounds; that the highest judicature shall in future constitute a board of trustees, but for the present five commissioners shall be chosen, any three of whom may act to select a site, receive donations and subscriptions, purchase land, and make the necessary arrangements for bringing the institution into operation, and shall have power to appoint a committee of five, either in or out of their body, to act as a board of trustees until the next meeting of the highest judicature. In the selection of a site, the commissioners shall have regard to donations, healthfulness, and other conveniences of the place, and shall have power to purchase a tract of not less than two hundred nor more than five hundred acres of land for the benefit of the institution.

That the internal government of the seminary shall be under a president and such professors and tutors as the trustees shall please to appoint, who shall hold their offices during good behaviour or the pleasure of the trustees.

That annexed to the institution, there shall be a theological department, under the care of the professors of divinity, whose duty it shall be to teach biblical criticism, ecclesiastical history, etc., and to deliver lectures twice a week during the winter session. Until such time as the funds will justify the employment of stated professors at the institution, the board of trustees shall appoint men to write a certain number of lectures on subjects assigned them (all which shall compose a body of divinity), whose duty it shall be to forward their lectures to whomsoever the trustees may appoint to deliver them to the students and examine them thereon.

That the committee acting as a board of trustees shall appoint a skilful manager to superintend the farming establishment, to erect cabins and other buildings, and to take charge of the boarding establishment.

That every student shall be employed in manual labor not less than two nor more than three hours every day, and for this purpose the whole number of students shall be divided into suitable classes. The superintendent of the farm shall call on each class in rotation to perform their term of daily labor, and shall be privileged to employ them at such kind



of labor, principally agricultural, as may afford them useful exercise, and conduce to the interests of the institution.

That so much of the produce of the farm as may be necessary, shall be appropriated to the boarding establishment.

That it shall be the duty of the faculty to forbid the use of feather beds, and to restrict the students to a frugal and wholesome diet, avoiding all luxuries.

That the rate of tuition shall be thirty dollars per year, and there shall be no charge for boarding and washing, unless the necessities of the institution may require it; but in no event shall this charge exceed the sum of thirty dollars per year.

That the privileges of the institution extend to all young gentlemen of good moral character who will comply with the terms of tuition.

That all students shall pay semi-annually in advance the sums required by the rules of the institution.

That all money collected after paying the salaries of the officers of the institution, shall pass into the treasury and go to constitute a permanent fund for future exigencies, but be under the control of the board of trustees, who shall have liberty to appoint their treasurer and librarian.

That the board of trustees, or commissioners appointed as such, shall have power to appoint a certain number of agents to solicit donations, whose duty it shall be to report to the board and pay over all money received.

That persons appointed to receive donations shall be authorized to receive money, books, horses, stock, or farming utensils.

That, as the funds increase, the board shall have power to make arrangements for the establishment of professorships and scholarships, each of which, if founded by a society or individual, shall be named for or by that society or individual.

That a collegiate course, entitling a student to a diploma, shall consist of four years' regular study, and the following branches shall be taught during the first year: English and Latin grammar, Corderii, Selectæ e Veteri, Selectæ e Profanis, Virgil, and Blair's Lectures, abridged. During the second year, Horace, Cicero, Sallust, Greek Grammar, Greek

Testament, and Græca Minora. During the third and fourth years, the following sciences: Geography, Rhetoric, Logic, Mathematics, Natural and Moral Philosophy, Astronomy, and History, with such other sciences as the faculty may direct.

That candidates for the ministry in the Cumberland Presbyterian Church shall not be received in the institution unless they produce satisfactory testimonials from their Presbyteries, and shall not be entitled to a diploma until they are adjudged thoroughly acquainted with the sciences required by the Discipline of the Cumberland Presbyterian Church.

That all the students shall have the privilege, but none shall be required, to attend the lectures on theology, except the candidates for the ministry in the Cumberland Presbyterian Church.

That, if deemed expedient, the board of trustees shall have power to make the necessary arrangements for establishing a printing office to publish a periodical paper, books, tracts, etc., and all the profits arising therefrom shall belong to the permanent fund.

That the Rev. John Barnett, of Caldwell county, Kentucky, Rev. Franceway R. Cossitt, of Elkton, Kentucky, Gen. Joseph M. Street, of Shawneetown, Illinois, Ephraim M. Ewing, Esq., of Russellville, Kentucky, and Joseph D. Hamilton, Esq., of Logan county, Kentucky, be commissioners to carry the above resolution into effect.

WM. BARNETT, Moderator.

HIRAM McDANIEL, Clerk.

PRINCETON, KENTUCKY, Oct. 21, 1825.

We, the undersigned, having been selected by the Synod of the Cumberland Presbyterian Church as commissioners to carry into effect the objects specified in the above resolutions, do resolve that donations will be received in money or property, real or personal, of any description whatever.

That each ordained minister of said Church shall use his best exertions to obtain donations for the benefit of said institution, and shall once in every three months make a report to the Rev. Franceway R. Cossitt, of Elkton, Kentucky, of the amount and nature of donations received.

That each of those authorized to receive donations shall, as speedily as he can, by a safe opportunity, remit the funds collected by him to the said Cossitt, and take his receipt for the same.

That Maj. Joseph Lynn and R. E. C. Dougherty, Esq., of Hopewell Presbytery; the Rev. John Barnett, the Rev. James Johnson, of Anderson Presbytery; the Rev. Aaron Shelby, Gen. Homer Johnson, of Indiana Presbytery; the Rev. John M. Berry, the Rev. David W. McLin, Gen. Joseph M. Street, of Illinois Presbytery; the Rev. Finis Ewing, the Rev. Robert D. Morrow, of McGee Presbytery; the Rev. John Carnahan, the Rev. Frank M. Braley, of Arkansas Presbytery; the Rev. William Harris, the Rev. Alexander Chapman, Joseph Wilson and Joseph D. Hamilton, Esqs., of Logan Presbytery; the Rev. John L. Dillard, James McAdow, of Lebanon Presbytery; the Rev. David Foster, the Rev. James S. Guthrie, of Nashville Presbytery; the Rev. James B. Porter, the Rev. William S. Burney, of Elk Presbytery; the Rev. Robert Donnell, the Rev. Albert G. Gibson, of Tennessee Presbytery; the Rev. Carson P. Reed, the Rev. James Farr, of Bigby Presbytery; and the Rev. James W. Dickey, the Rev. John Williams, of Alabama Presbytery, be, and they are, hereby appointed agents to receive cash or property, and convert the latter into money, upon such credits and terms as they may deem advisable; and they shall possess the power to appoint agents and convenient places within their several Presbyteries.

That in obtaining subscriptions in the counties of Caldwell, Christian, Todd, and Logan, two columns shall be opened on the subscription paper, one specifying the amount that will be donated in case the said institution be located at or near the place designated in said column, the other specifying the amount that will be donated absolutely.

That the commissioners meet in the town of Princeton on the first Monday in January next for the purpose of receiving propositions, examining situations for a site for said institution; and from thence proceed to the town of Hopkinsville, from thence to the town of Elkton, and from thence to the town of Russellville, for the same purposes.

That one thousand copies of the foregoing resolutions be printed for the use of the members of Synod, the agents, and commissioners.

That editors friendly to the advancement of literature, are requested to publish the foregoing resolutions in their several papers.

JOHN BARNETT,  
F. R. COSSITT,  
JOSEPH M. STREET,  
E. M. EWING,  
JOSEPH D. HAMILTON.

PRINCETON, KENTUCKY, Oct. 24, 1825.

Synod adjourned to meet Monday morning at seven o'clock.  
Concluded with prayer.

MONDAY, OCT. 24.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on Saturday, except David W. McLin and William Henry.

*Resolved*, That in forming new Presbyteries the Synod has no right to incorporate in such Presbytery any member who does not live within its bounds, without his consent.

*Resolved*, That William C. Long, a member of the Arkansas Presbytery, be dismissed and attached to the Logan Presbytery.

The several Presbyteries were inquired of for their historical reports, which were presented, except Bigby and Arkansas Presbyteries, whereupon,

*Resolved*, That said histories be deposited with the stated clerk of the Synod, and that David Foster forward them to him, and that each Presbytery continue their history, etc.

WHEREAS, There was a resolution of last Synod recommending the several Presbyteries to report to the Synod whether they wished a division of Synod or not, and if a division, whether a General Assembly or a revision of the Confession of Faith to form a delegated Synod, and a constitutional majority reported in favor of a General Assembly, and the question being discussed,

*Resolved*, That the preceding question be postponed.

*Resolved*, That the Synod of the Cumberland Presbyterian Church do authorize and commission the Rev. Messrs. David

Lowry, J. W. Ogden, Reuben Burrow, Albert G. Gibson, Samuel Harris, John Williams, and F. R. Cossitt, to proceed as missionaries through the United States to preach and organize societies, if deemed prudent, and solicit donations for the Cumberland Presbyterian College, and that they keep a journal of their tour, and report to next Synod.

*Resolved*, That the first Friday in January next be set apart as a day of humiliation, fasting, and prayer, throughout the bounds of the Cumberland Presbyterian Church, to Almighty God for the outpouring of his Spirit and divine success attending all the efforts made for the promotion of his glory, and especially in aiding and giving success to all our missionaries.

*Resolved*, That Alexander Chapman and David Lowry be appointed to apply to the proper church officers in the old Presbyterian Church and obtain from their records a true history of all our preachers who were connected with that Church.

*Resolved*, That all that part of the Hopewell Presbytery lying within the State of Kentucky, be struck off from that and attached to the Anderson Presbytery.

*Resolved*, That the Rev. Messrs. Samuel King, Robert Donnell and James B. Porter be appointed a committee to make a selection of hymns for the Synod, and that they confer with the Messrs. Hill, and agree with them for the printing and binding the first edition, etc.

Synod adjourned to meet at Russellville, in Logan county, and State of Kentucky, on the third Tuesday in October, A. D. 1826. Concluded with prayer.

WILLIAM BARNETT, Moderator.

HIRAM McDANIEL, Clerk.

The Cumberland Synod of the Cumberland Presbyterian Church met agreeably to adjournment in the town of Russellville, Logan county, Kentucky, on the 20th day of November, 1827. Opened by a sermon delivered by the Rev. Henry F. Delany, at the request of the former moderator. Constituted by prayer. Members present: From Anderson Presbytery, Rev. Messrs. John Barnett, Franceway R. Cossitt,

Henry F. Delany, David Lowry, Hiram McDaniel, James Johnson, and Laban Jones; absentees, Rev. Messrs. John W. Ogden, Aaron Shelby, James Y. Barnett, and William T. Hutchison; elders, Harvey Young, Peter N. Marr, Thomas Hill, Daniel L. Morrison, Hugh Bone, and George McLean. From Logan Presbytery, Rev. Messrs. Wm. Harris, Alex. Chapman, Peter Downy, and Wm. C. Long; absentees, Rev. Messrs. Isaac O. Lewis, Thomas Porter, Joseph Franceway; elders, Henry Porter, Joshua Roberts, and Robert W. January. From Arkansas Presbytery, Rev. Messrs. Jesse M. Blair, Frank M. Braley; absentees, Rev. Messrs. John Carnahan, twice, William W. Stevenson, James H. Black, John H. Gavvin, John R. Brown, twice, Josephus A. Cornwall, and William Henry, twice. From Lebanon Presbytery, Rev. Messrs. Abner W. Lausden, Thomas Calhoon, Samuel McSpaden, John Provine, John L. Dillard, William Smith, and Samuel G. Thomas; absentees, Rev. Messrs. James McDonald, Samuel M. Aston, William Bumpass, Robert S. Donnell, three times each, and George Donnell, once; elders, Alexander Aston, John Allison, Bryant Ward. From Hopewell Presbytery, Rev. Mr. Richard Beard; absentees, Rev. Messrs. Robert Baker, John C. Smith, and John Molloy, twice each, and Samuel Harris, once. From McGee Presbytery, Rev. Messrs. Caleb Weeden and Hugh R. Smith; absentees, Rev. Messrs. Finis Ewing, Samuel King, Robert Sloan, Daniel Patton, James Campbell, Henry Rennick, David M. Kirkpatrick, Samuel C. Ruby, and Daniel Buie, twice each, Archibald McCorkle and John B. Morrow, thrice each, and Robert D. Morrow, five times. From Bigby Presbytery, Rev. Messrs. Robert Bell and Robert Molloy; absentees, Rev. Messrs. John Forbis and Carson P. Reed, thrice each, James Farr, James Moore, and James Stewart, eight times each, and A. O. Horn, twice. From Illinois Presbytery, Rev. John Berry; absentees, Rev. Messrs. David Foster, David W. McLin, Gilbert Dodds, John Barber, Joel Knight, Nimrod G. Ferguson, and Jesse Pearce, twice each, Thomas Campbell, thrice, and John Porter, once. From Alabama Presbytery, none; absentees, Rev. Messrs. John Williams and William Moore, three times, Benjamin Lockhart and J.



W. Dicky, twice. From Indiana Presbytery, Rev. Messrs. Alexander R. Downy and Hiram A. Hunter; absentees, Rev. Messrs. William McClusky, William Sien, and William Blakewell. From Elk Presbytery, Rev. Messrs. James B. Porter, William S. Burney, Reuben Burrow, Robert D. King, Henry B. Warren, Isaac Shook, Thomas J. Bryans, and William H. Wilkins; absentee, Rev. Humphrey C. Ferguson; elders, Andrew Baker, Solomon Gullett, James M. Baker, William Orr, and Richard Phillips. From Tennessee Presbytery, Rev. Messrs. Albert G. Gibson, Vincent Hubbard, and Aaron Alexander; absentees, Rev. Messrs. Robert Donnell, twice, Daniel K. Hunter, John Bell, A. G. Steele, and William Whitsett, thrice; elder, James W. Walker. From Nashville Presbytery, Rev. Messrs. James S. Guthrie, John Beard, and Francis Johnson; absentees, Rev. Messrs. Hugh Kirkpatrick, Robert Guthrie, and Ezekiel Cloyd, three times each, Robert S. Tate, William Eatherly, and Eli Guthrie, once; elders, Thomas Tilford and Robert W. Guthrie. The Rev. James S. Guthrie was chosen moderator and Laban Jones clerk. The minutes of the last Synod were read. All the members who are now present and were marked on last year's minutes as absentees, were enquired of for their excuses for absence, which were sustained, with the exception of the Rev. Aaron Alexander.

The Rev. Messrs. John L. Dillard, Richard Beard, and Daniel L. Morrison were appointed a committee to inquire into and report to the Synod on the state of religion, etc.

The Rev. Messrs. Thomas Calhoon, James B. Porter, Reuben Burrow, and James W. Walker were appointed a committee to examine the unfinished system of by-laws of the college; to suggest to the trustees amendments, corrections, additions, etc.; to examine the reports of the treasurer and clerk; to recommend measures to be adopted by the trustees for the future management of the institution.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

WEDNESDAY, NOV. 21.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday. The Rev. Rob-

ert Baker appeared and took his seat (being from Hopewell Presbytery), and offered his excuse for absence, which was sustained.

The Rev. Robert D. King and Alexander Chapman were appointed a committee to examine the minutes of the Anderson Presbytery; Rev. Hugh R. Smith and Hugh Bone, to examine the minutes of the Logan Presbytery; Rev. James Johnson and William Harris, to examine the minutes of the Arkansas Presbytery; Rev. John Barnett, Solomon Gullett, and George McLean, to examine the minutes of the Lebanon Presbytery; Rev. Vincent Hubbard and Isaac Shook, to examine the minutes of the Bigby Presbytery; Rev. Henry B. Warren and Samuel McSpaden, to examine the minutes of the Hopewell Presbytery; Rev. Albert G. Gibson and Peter N. Marr, to examine the minutes of the McGee Presbytery; Rev. Robert Baker and Samuel Y. Thomas, to examine the minutes of the Illinois Presbytery; Rev. John Province and John Beard, to examine the minutes of the Alabama Presbytery; Rev. William C. Long and Francis Johnson, to examine the minutes of the Indiana Presbytery; Rev. Franceway R. Cossitt and Jesse M. Blair, to examine the minutes of the Elk Presbytery; Rev. James S. Guthrie and William H. Wilkins, to examine the minutes of the Tennessee Presbytery; Rev. Laban Jones and Harvey Young, to examine the minutes of the Nashville Presbytery.

The Rev. James Y. Barnett, from Anderson Presbytery, appeared and took his seat, who was enquired of for his excuse for absence, which was sustained.

A letter from the Rev. Finis Ewing, accompanied by a circular letter to the friends of literature generally, and particularly to the Cumberland Presbyterians, addressed to the Moderator, was received and read before the house in open Synod.

The several committees appointed to examine the minutes of the several Presbyteries, reported, in general substance, that they had discovered inaccuracies, but no important departures from the standards of our Church.

The Synod received and approved the report of the com-

mittee of last Synod, appointed to close a settlement with the Rev. John Barnett.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded by prayer.

THURSDAY, NOV. 22.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday. The Rev. Hiram McDaniel and James Johnson asked leave to be absent for the remainder of the session, which was granted them.

The question of a General Assembly was taken up, and the Synod resolved that it be postponed until our next session. On motion,

*Resolved*, That the Presbyteries express their views and wishes in regard to a General Assembly, and transmit the same to our next Synod.

The Rev. Aaron Shelby appeared and took his seat, whose excuse for absence was sustained.

*Resolved*, That the several Presbyteries under our care express their opinions at our next Synod, whether the resolution of a former Synod became a law, which was in substance, "That no candidate or licentiate should be entitled to a seat in Presbytery or Synod, but that he might exercise that office as ruling elder in the church session, and that all the Presbyteries which are represented in this body at this time take a copy of this resolution with them, and that the clerk transmit a copy of this resolution to all the Presbyteries which are not represented here."

WHEREAS, The committee appointed by the Synod of Tennessee to confer with a similar committee to be appointed by the Synod of the Cumberland Presbyterian Church, to propose a plan of friendly correspondence between the two bodies, has written to a member of the Cumberland Synod transmitting a preamble and resolution of the Synod of Tennessee; whereas, this Synod, waving the usual form of ceremony, after due deliberation, has determined to act on said letter and resolutions, in consideration of a reason assigned in said letter, why the communication was made to an individual instead of this body; and whereas, this Synod has ever been desirous of cultivating harmony and friendly

correspondence with all the denominations of Christians who hold the fundamental doctrines of religion, and feeling to reciprocate the friendly views of the Synod of Tennessee as expressed in an extract from the minutes to it—

*Resolved*, That the Rev. Messrs. Robert Donnell, Reuben Burrow, and Albert G. Gibson be appointed a committee to receive communications from a similar committee appointed by the Synod of Tennessee, to carry on a friendly correspondence with them.

The committee appointed to visit the Cumberland College reported, which was adopted and ordered to be filed.

*Resolved*, That such of the Presbyteries as failed to comply with the resolution of last Synod, relative to subscriptions for the benefit of Cumberland College, attend to that business at the next session of their respective Presbyteries, in compliance with the terms of the original order on that subject.

*Resolved*, That Messrs. Solomon Gullett, Cumberland Wilson, and Dr. Charles McKinney be appointed a committee to superintend the publication of a hymn book about to be published at Fayetteville, Tennessee.

*Resolved*, That there be a new Presbytery stricken off from the McGee Presbytery, including the following territory, viz.: All the boundary or territory lying west and north-west of the following line, viz., commencing on the Osage (in the State of Missouri) as a point, thence northward so as to leave all the waters of Lebo and its dependencies, and all the settlements and timber on the Blackwater to Hart's Lick, in the new or upper Presbytery; thence a line so as to leave Galbreath's mill in the McGee Presbytery, to the mouth of Charitan, north of the Missouri river; thence up the main Charitan to its source, or Grand Prairie, dividing the waters of the Missouri and Mississippi rivers; and that the Presbytery be composed of the following members, to-wit, Rev. Messrs. Samuel King, Robert D. Morrow, Daniel Patton, and Henry Renick; and ordered further that the members shall meet in the town of Lexington, Lafayette county, State of Missouri, on the third Tuesday in April, 1828, and constitute as a Presbytery, to be known as the Barnett Presby-

tery, and that the Rev. Samuel King is to act as the first Moderator, and in case of his absence, Rev. Robert D. Morrow.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

FRIDAY, NOV. 23.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday, except Peter Nehan, Hugh Bone, and Thomas Hill, elders, who obtained

*Resolved*, That a Presbytery be stricken off the Lebanon Presbytery, to be bounded as follows, viz., on the north by the Logan Presbytery, on the west by the line dividing East and West Tennessee, on the south by the state line of Tennessee, on the east by undefined boundaries, to be known as the Knoxville Presbytery; and that it be composed of the following members, to-wit, Rev. Messrs. George Donnell, Samuel M. Aston, Abner W. Lansden, and William Smith, and that the first meeting of said Presbytery be constituted and held at Concord meeting-house, in Knox county, East Tennessee, on the third Thursday in April, 1828; that the Rev. George Donnell be the first Moderator, and in case of his absence, Rev. Samuel M. Aston.

The committee appointed by last Synod to superintend the publication of Rev. Finis Ewing's lectures reported, which was received and ordered to be filed.

*Resolved*, That the Rev. Messrs. John Barnett, David Lowry, and Dabney Finley be appointed a committee to confer with Mr. David Usher upon the subject of his establishing a scholarship in Cumberland College, and report to the next Synod.

*Resolved*, That the part of the Nashville Presbytery lying south of the road leading from the Harpeth Licks settlement to the town of Franklin, including said town, and from thence to the head of Nobeseek, be ceded to the Elk Presbytery.

The committee appointed by the Synod of the Cumberland Presbyterian Church to inquire into the state of religion in the churches under their care, beg leave very respectfully to report that, your committee in compliance with the resolution of the Synod, after an impartial investigation of the subject, and from the official communications laid before

them from the several Presbyteries, feel themselves under the strongest obligations of gratitude to the great Head of the Church for the evident continuance of his unbounded goodness. We are gratified to inform this Synod that the prospect of religion is generally more encouraging than it was at the last session of the Synod, and the cause of the Redeemer, in spite of that deep-rooted opposition which is always bearing against it, is gloriously triumphing in many parts of your extensive bounds. That unanimity of sentiment and close adherence to the approved standard of your Church, which have ever characterized your ministers, are yet conspicuously exemplified. Their conduct, in general, relative to literary acquirements, induces the belief that a spirit of honorable emulation prevails to a great extent. Many of your preachers, avoiding vain controversies and determining to know nothing but Jesus Christ, and him crucified—many continue to give evidences of unabated zeal for the glory of God and the salvation of immortal souls. Amongst the circumstances of management may be remarked the general peace and harmony which prevail in the churches. If not a time of elevated devotion, the present is evidently a season of internal repose. We doubt not while they continue in the heaven-born principle of brotherly love, and your ministers to realize their dependence on God and to go forth in the spirit of true humility, he will graciously continue to own their labors and crown them with success. But here we would humbly beg leave to remind you that should your preachers and people, through the channel of our annual reports or otherwise, grow proud of their success or of increasing numbers, our future exertions will be paralyzed, and we shall be marked with the manifest disapprobation of Heaven, while he will turn his hand on other instruments to promote the great interests of his militant kingdom. The demand for preaching and the ordinances of the Church appears to be commensurate with the increase of your preachers, and even greatly beyond it, especially in Arkansas, Illinois, Hopewell, and Alabama Presbyteries. This should remind us that the fields are white already to harvest, and that we should pray the Lord of the harvest to send forth more



laborers. The cause of religion has been most successfully promoted through the instrumentality of itinerant preaching and camp-meetings. We think you have much encouragement to continue your sanction to these excellent means of grace. These means have often been attended with divine consolation and power. The souls of Christ's disciples have been frequently refreshed under the sweet and ameliorating influences of his gospel and Spirit. The unconverted by thousands have been cut to the heart, and many have made a creditable profession of religion, whose subsequent walk gives evidence that they have here no continuing city, but seek one to come. The strongholds of Satan have been pulled down, and in some places glorious, and even extraordinary, revivals have been joyfully hailed by the friends of Zion. The wilderness and solitary places have been made glad, and the desert has rejoiced and blossomed as the rose. Your preachers and people are yearly increasing. We hope that the spirit of humility and zeal will also increase. These remarkable revivals of religion have been principally witnessed in the Elk and Lebanon Presbyteries, yet they have visited many sections throughout the field of your operations. The late shower of divine grace which has been poured out upon the college under your patronage, demands particular attention, not only as a great instance of the favor of Heaven, but also as an evident mark of the divine approbation of that institution. Indeed, the tokens of the favor of Heaven towards that seminary have been so frequent and so manifest, that they afford the highest encouragements to foster and sustain an institution which bids fair to be so extensively and permanently useful. From official accounts, your missionary school at Charity Hall, in the Chickasaw Nation of Indians, appears to be in a prosperous condition. On the fourth Sabbath in May the sacrament of the Lord's Supper was administered at this place. It was well attended and most of the Indians manifested seriousness and solemnity. Oh, that God would speedily give his Son for the inheritance of the heathen, and the uttermost parts of the earth for his possession! Other denominations of Christians have manifested their usual friendship. In some cases we

think that the spirit towards you, as a body, is increasing. The aggregate number professing to have found Christ in the pardon of their sins since last Synod, is four thousand and six, and of adults baptized, nine hundred and ninety-six. What shall we say to these things? If God be for us, who can be against us? Who shall harm us if we be followers of that which is good? But let the people of God fear, lest a promise being left them, any should seem to come short of this high calling in Christ Jesus. We cannot close this report without informing you that amongst the many causes of rejoicing, you have some reasons for humiliation. With sentiments of the deepest sorrow, we have beheld some of the official returns clouded with circumstances certainly demanding profound humiliation, and whilst we would manifest our utter abhorrence of sin and consequent scandal, let us with fervent gratitude acknowledge the goodness of God in making us the instruments of so much good to man. Let this great blessing produce in us a greater degree of self-abasement, a deeper sense of our dependence upon God, with a firmer trust in his promises, a closer walk with our Lord and Master, and a renewed resolution to spend and be spent in the service of our blessed Redeemer.

J. L. DILLARD, Chm. of Com.

*Resolved*, That the above report be adopted, and one thousand copies printed.

Synod adjourned to meet to-morrow morning at nine o'clock. Concluded with prayer.

SATURDAY, NOV. 24.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on yesterday. The Rev. Aaron Shelby asked leave to be absent the remainder of the session, which was granted.

WHEREAS, By the last act of the Legislature of the State of Kentucky, entitled, An act to incorporate the Cumberland College at Princeton, corporate powers and privileges are granted to said college by the name and style of the Trustees of the Cumberland College; and, whereas, by the fourteenth section of said act, the said Legislature has reserved to them-

selves the power at all times thereafter to change or repeal the charter granted by said act; and, whereas, some doubts are entertained that an unconditional acceptance of said charter might give sanction to the Legislature, or color of sanction, hereafter in the exercise of the reserved power to change or repeal said charter, to control the funds of said institution, and deprive the Synod of the Cumberland Presbyterian Church of its control over said institution and the funds thereof; and inasmuch as the said institution has originated and grown under the auspices of said Synod, and the grants and donations to said institution have been, and are expected to be, obtained at the instance and by the labors and exertions of said Synod and the members of said Church; therefore,

*Resolved by the Synod of the Cumberland Presbyterian Church, assembled at Russellville,* That said charter is accepted, but if said Legislature should at any time hereafter repeal said charter in whole, or shall take away the powers of said Synod to appoint trustees for said institution, or shall make an alteration which shall not meet the approbation of said Synod, in that event all the funds of said institution, real, personal, or mixed, shall revert and pass to and be vested in such trustees as the Synod shall have appointed, to be subject to the future control and disposition of said Synod, or the General Assembly of said Church, should one be constituted.

*Resolved,* That, the better to effectuate the aforesaid objects, and secure the funds under the control of the Synod (or General Assembly, as the case may be), the grants and donations that shall be made to the said institution shall be made in the corporate name of said college, but shall express upon the face of said grants and donations the terms and conditions specified in the first resolution.

*Resolved,* That a committee of the Rev. William Harris, Daniel L. Morrison, and E. M. Ewing, Esqs., be appointed to draft and present a petition in behalf of this body to the next Legislature of Kentucky, praying that an amendment be made to said act of incorporation securing to said Synod (or General Assembly, as the case may

be) the control and rights and privileges contemplated in the first, etc.

*Resolved, further,* That the said Synod, or General Assembly, as the case may be, have granted to them directly the power to remove the trustees of said institution, and appoint others in their stead, from time to time, as they may think proper; and, further, that the number of said trustees be increased to twenty-seven, and that, in the event, five be sufficient to constitute a quorum to do ordinary business at all times, except at their semi-annual meetings, at which times are made and established the fundamental rules, ordinances, and by-laws, not less than a majority shall constitute a quorum.

*Resolved,* That the Rev. Messrs. William Harris, James B. Porter, Thomas Calhoon, Albert G. Gibson, James W. Walker, and Robert Baker be and are hereby appointed a committee, to meet at the Cumberland College on the Friday before the fourth Sabbath in May next, to hold a sacramental meeting, to close on Tuesday following, and proceed to examine the several departments connected with the institution, and report to our next Synod; and that a copy of this resolution be handed by the clerk to each member of the committee.

*Resolved,* That the thanks of this house be tendered to E. M. Ewing, John Gray, John Breathett, and Presley Edwards, Esqs., for their friendly assistance and valuable information concerning the charter of the Cumberland College, and that the Rev. Messrs. F. R. Cossitt, H. F. Delany, and David Lowry be a committee to present them.

*Resolved,* That this Synod recommend to the Illinois Presbytery to proceed to investigate the conduct of Woods M. Hamilton at their next session, and on his being found guilty of the crimes alleged against him, to depose him from the office of a minister of the gospel; that the Presbytery certify to the church session of the deposition of said Woods M. Hamilton, and recommend them to excommunicate him on finding him guilty.

The committee appointed on the affairs of Cumberland

College reported, which was adopted, and ordered to be transmitted by the clerk to the trustees of said college.

WHEREAS, Many individuals of this Synod have given a power of attorney to the Rev. James B. Porter to negotiate a loan for the sum of two thousand five hundred dollars, for the use and benefit of Cumberland College,

*Resolved*, That the trustees of said college be recommended to use industry in collecting subscriptions, in selling property subscribed, and in reducing the current expenses of the institution as far as practicable, in order to meet the payment of said loan.

*Resolved*, That the Rev. Messrs. H. F. Delany, F. R. Cossitt, David Lowry, and J. W. Walker be a committee to draft a memorial to the Congress of the United States soliciting aid to the Cumberland College, for the signature of this Synod.

*Resolved*, That copies be made of said memorial and distributed to the individuals composing this Synod, for signature by the members of their different congregations.

*Resolved*, That said memorials, so soon as the same can be signed, be forwarded to the Hon. Chittenden Lyon, a member of Congress from the State of Kentucky.

*Resolved*, That this Synod use any influence they or any of their friends may have with the members of Congress, by letter or otherwise, so as to obtain as many friends on the floor of Congress in aid of the memorial agreed to be laid before them for the aid of the Cumberland College.

*Resolved*, That an agent be appointed in each Presbytery, and such other agents as the committee may think necessary, for the purpose of receiving and distributing the Rev. Finis Ewing's lectures, receiving payment, and transmitting the same to Mr. Solomon Gullett, one of the book committee, at Fayetteville, Tennessee.

*Resolved*, That Mr. Henry Porter be an agent for the above purpose in the Logan Presbytery; Rev. C. Weeden, in the McGee; Robert D. Morrow, in the Barnett; H. A. Hunter, in the Indiana; Thomas Calhoon, in the Lebanon; Daniel L. Morrison, in the Anderson; Robert Molloy, in the Bigby; John Williams, in the Alabama; D. W. McLin, in the Illi-

nois; John Beard, in the Nashville; W. W. Stevenson and F. M. Braley, in the Arkansas; George Donnell, in the Knoxville; and Richard Beard, in the Hopewell Presbyteries.

Synod adjourned to meet Monday morning at nine o'clock. Concluded with prayer.

MONDAY, NOV. 26.

Synod met agreeably to adjournment. Constituted by prayer. Members present as on Saturday, except the Rev. Messrs. J. M. Berry, Robert Baker, and Robert Bell, who obtained leave to be absent.

*Resolved by this Synod,* That it be recommended to the trustees of Cumberland College that whenever a society or individual will have deposited one thousand dollars in specie in the treasury of said college, they shall be entitled to a scholarship to be named by or for said individual or society, and to have the benefit of said scholarship for not more than sixteen years, unless hereafter recommended by this house, and then to direct the proceeds of said scholarship according to his or their wishes, to the class of citizens which shall have the benefit of said scholarship forever thereafter.

*Resolved by this Synod,* That the Rev. Messrs. Laban Jones and Isaac Shook be authorized and requested to travel six months, and the Rev. Henry F. Delany three months, between this and the next session of Synod, through the United States at discretion, to collect donations and funds for the use and benefit of the Cumberland College, and this Synod through them would respectfully solicit aid from a generous public to to their infant institution.

The committee appointed to draft a petition to the Legislature of Kentucky, praying an amendment of the charter of Cumberland College reported, which was adopted.

*Resolved by the Synod of the Cumberland Presbyterian Church,* That the committee appointed by this Synod to solicit from the honorable the Legislature of Kentucky an amendment to the charter of the Cumberland College, be authorized and requested to ask a donation of land or a loan of money for the use of the said college, if they should deem it expedient to do so, provided that the loan shall not exceed the sum of two thousand five hundred dollars.



The Rev. J. S. Guthrie, missionary for Cumberland College, reported, which was adopted.

The committee appointed to draft a memorial to Congress praying aid, etc., for Cumberland College reported, which was adopted.

The committee appointed last year to collect materials for a history of the Cumberland Presbyterian Church, reported that they had not been able to do anything.

*Resolved*, That the Rev. Laban Jones endeavor to collect such materials.

*Resolved*, That the Rev. Messrs. Franceway R. Cossitt, David Lowry, Henry F. Delany, and Daniel L. Morrison be a committee to confer on and attend to the matters connected, or becoming connected, with the aforesaid memorial to Congress.

*Resolved*, That the Synod deeply deplore the late afflicting dispensation of Divine Providence, in removing by death Rev. William Barnett, late a member of this Synod; that they cherish a respectful regard for his memory, and condole with his afflicted family on that mournful event, which took place on the 29th day of August, 1827.

There being no further business, Synod adjourned to meet on the third Tuesday in October next, at the town of Franklin, in Williamson county, and State of Tennessee. Concluded with prayer.

JAMES S. GUTHRIE, Moderator.

LABAN JONES, Clerk.

NOTE.—It will be observed that the minutes of Cumberland Synod for 1823 and 1826 are not here. The reason is that they are not in the old minute book. I know not why this is so.—J. B. L.

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ART. III.—*Ancient Greek Prose Writers.\**

THE literature of ancient Greece is a subject so extensive that I cannot hope to give you anything more than a cursory view of it in the two papers, the first of which I have now the honor to read before you. Nor can I spend much time either in detailed description, critical remark, or quotation. The latter I shall indulge in to the greatest extent when I come to speak of the poets, from the obviously greater ease of finding passages short enough for quotation in them than in the prose writers. I shall simply give you what your lecture committee have requested of me—a sketch of Greek literature. We shall take together a stroll over the most extensive field of literature the world has ever seen, pausing now and then to cull a flower.

First, however, let me say a few words on the history of the literature of ancient Greece. That history embraces more than fifteen hundred years, from which circumstance alone you will perceive the extent of the field to be traversed, and the multitude of the changes occurring in circumstances of the people which affected the character of their literature. The more important of these changes may be selected to enable us to divide the history into periods. Five periods may be thus marked out.

The first is the period preceding and terminating with the capture of Troy, B. C. 1184. This may be called the mythological period.

The second period extends from the capture of Troy to the establishment of the Athenian Constitution, by Solon, about 600 B. C. In this period Greek literature had its rise, the first-born being poetry. Prose composition does not belong to this period.

The third period dates from the time of Solon to that of

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\* A lecture delivered before the Chautauqua Literary and Scientific Circle, at Meadville, Pa., June 16, 1879, by the Rev. J. G. Carnahan, LL.D., Pastor of the First Presbyterian church, Meadville. Republished from the *Chautauqua Assembly Herald*.

Alexander, B. C. 336. During this period Greek literature reached its highest perfection. On the 2d of August, B. C. 338, however, Philip of Macedon signally defeated the united forces of the Athenians and the Bœotians in the battle fought at Chæronea, and so crushed the liberty of Greece. From that time her literature declined.

The fourth period extends from the subjection of Greece under Macedonian rule to the capture of Corinth by the Romans, 146 B. C. In this period genius and fancy ceased to characterize Grecian literature, and gave place to erudition and science.

The fifth period reaches from the fall of Corinth to the occupation of Constantinople as the seat of the Roman government, A. D. 325. During this period Greece was but a province of a vast empire; and her literature was thrown entirely into the shade by that of Rome, which now attained its most brilliant lustre.

These periods may be distinguished further by characteristic names—the fabulous, the poetic, the Athenian, the Alexandrian, and the Roman.

I shall this evening invite your attention to the prose writers, reserving poetry, because of its greater compactness, for my next paper.

I. I take up first the historians. In very early times the Greeks, like other nations of antiquity, had few, if any, historical records. Oral traditions supplied their place, and their poets, at the religious festivals and the obsequies of celebrated men, narrated the deeds of their heroes and the events of the nation. When prose composition, however, began to be cultivated, history was its first fruit. Pherecydes, of the island of Leros, Charon, of Lampsacus, and Dionysius, Cadmus, and Hecatæus, all natives of Miletus, who lived between 550 and 500 B. C., are among the earliest historians; but their works are lost, fragments only remaining of Pherecydes, Charon, and Hecatæus. In the earliest part of the period between Solon and Alexander it was—that is, after 600 B. C.—that history was first produced, the germs of it being what was termed *logographiai*. These logographies were something midway between epic poetry and history

proper, and their materials were drawn from tradition, the poets, and monumental inscriptions. None of them have been preserved, and our knowledge of them is confined to quotations made by later writers. The writers, however, whom I have mentioned, are scarcely entitled to the name of historians. It was not until 440 B. C. that Herodotus, justly styled by Cicero the "Father of History," gave a connected and finished form to the narration of events. Herodotus was born at Halicarnassus, in Caria, 484 B. C. He appears early to have formed the resolution of writing a historical work on a large scale, and with this view traveled extensively, in order that he might observe with his own eyes the the most remote countries and nations. In his early youth he visited the islands and coasts of Asia Minor; subsequently he devoted particular attention to Egypt; next he visited Palestine and Phœnicia; and finally penetrated as far east as Babylon and Susa. He also tells us that he sailed through the Hellespont to the Black Sea, and visited all the countries on its shores. After his return he resided for some time at Athens, where, in the forty-fourth year of his age, he began his history, which consists of nine books. Engaging warmly in the politics of his native city, he had the misfortune to offend the popular party, and was obliged in consequence to withdraw to Thurium, in lower Italy, where he finished his history, and where he died and was buried about 408 B. C.

The purpose of Herodotus in his history is to describe the war between the Persians and the Greeks, the struggle for supremacy between Europe and Asia, between civilization and barbarism, between freedom and despotism. In the course of the history he gives an account of the various countries which he had visited. Wherever he gives the results of his own observations, examination and learned study have justified every iota of his statements; and when he does not do this he is generally careful to say so. He has been accused of credulity, and it is certain that he too readily accepted statements on the authority of others; but that he was personally a keen, intelligent observer of what he saw is beyond all dispute; and that he was sensitive as to his reputation for accuracy and impartiality in future ages,

comes continually to the surface in the anxious distinctions he makes between what he gives on his own ocular experience (*opsis*), what upon his own inquiries, or combination of inquiries with previous knowledge (*historie*), what upon hearsay (*akoe*), and what upon current tradition (*logos*). His style is characterized by a mingled dignity and simplicity, reminding one of the poetical drapery of Homer.

Thucydides, the great historian of the Peloponnesian war, was born at Athens probably in 471 B. C., of a wealthy family, and enjoyed all the great educational advantages his native city furnished. In the Peloponnesian war, he commanded an Athenian squadron of seven ships at Thasos, 424 B. C., but because he was unable to prevent the capitulation of Amphipolis, he was sent into exile, probably to avoid the severer punishment which his enemy, Cleon, then so popular with the Athenians, designed for him. He lived in exile for twenty years, finally returning to Athens in 403 B. C., where he died a violent death two years afterwards.

His history, chronologically divided into winters and summers—each winter and summer making a year—was subsequently re-arranged, probably by Alexandrine critics, into the books and chapters as we now have it; and of these books, the eighth (and last) is supposed either to have not been written by him, or not to have received that careful revision which he bestowed upon the others. By some scholars it is said to have been written by his daughter.

There is hardly a literary production of which posterity has entertained a more uniformly favorable opinion than the history of Thucydides. It is characterized by undeviating fidelity and impartiality, by a masterly brevity of style, by sagacity of political and moral observations, and by unrivaled power of description, exemplified in the author's account of the plague of Athens, and of the Athenian expedition to Sicily.

Xenophon comes next. Celebrated as a general, a historian, and a philosopher, he was born at Athens, B. C. 445. At an early age he was the pupil of Socrates; and about the age of forty he joined the expedition of the younger Cyrus against his elder brother, Artaxerxes Mnemon, king of

Persia. After the battle of Cunaxa, Xenophon played an important part in what is known in history as the retreat of the ten thousand; and it was his courage and conduct which mainly contributed to its success. His works are numerous; the principal ones being the *Anabasis*, or narrative of Cyrus' expedition; a history of Greece, in continuation of Thucydides; the *Cyropædia*, or education of Cyrus, the elder—a sort of political romance, in which Cyrus is drawn as the model of a wise and good ruler; and the *Reminiscences* (*Memorabilia*) of Socrates. His style is simple and elegant, but rather monotonous and deficient in vigor. Meeting the common fate of exile, and driven from Athens to Scillus, and from Scillus to Corinth, he died in the latter city, B. C. 359, in the eighty-sixth year of his age.

I next mention Polybius, who was born about 204 B. C., in Megalopolis in Arcadia, and was distinguished both as a statesman and a warrior. As a historian he occupies a high rank. His work entitled "*General History*," consists of forty books, and is a universal history for a period of fifty-three years from the beginning of the second Punic war to the reduction of Macedonia under Perseus, B. C. 167. The style of Polybius is not his most striking feature. His great merits are the care with which he collected his materials, his strong love of truth, and his sound judgment, which was materially assisted by his familiarity with political and military life. The greater part of his work has perished. Of the forty books, we possess only five entire, and of the rest merely fragments.

Others I may mention are, Diodorus Siculus, who lived in the times of Julius and Augustus Cæsar. His *magnum opus*, in the compilation of which he occupied thirty years, is entitled the "*Historical Library*," and is a history of the world from the creation to the Gallic wars of Julius Cæsar. Fifteen out of the forty books of which it was originally composed are extant, with fragments of the rest. His narrative is colorless and monotonous, his diction generally clear and simple.

Dionysius Halicarnassus, who was born about the middle of the century before Christ. His historical work is entitled



"Roman Archæology," and was designed to make known to the Greeks the origin, history, and constitution of the Roman state. The narrative is not wholly impartial, being often too favorable to the Romans; and as to style, the work does not exhibit the finest qualities of his mind.

Plutarch, whose "Lives" have been universally considered as a rich treasure-house for the antiquarian, the statesman, and the scholar.

Flavius Arrianus, who wrote an account of the expedition of Alexander, a work upon India, and a history of Parthia.

Appianus, of Alexandria, who wrote a history of Rome.

Dion Cassius, also best known by his Roman history.

Procopius, who wrote a "History of his own Times," and a secret history of the Court of Constantinople under Justinian. There are many others.

II. I turn next to the orators. Grecian oratory was not of sudden growth. It was not until after Greece had adopted popular forms of government, and after she had attained a high degree of prosperity that she produced any very eminent orators. The whole space of time within which oratory particularly flourished includes less than three hundred years, coinciding with the third of the periods into which I have divided the history of Greek literature—from Solon (about B. C. 600) to Alexander (B. C. 336). It is, however, the brightest period in the annals of Greece—a glorious day, at the close of which her sun went down in clouds, never to rise again. It is also worth remark that whatever glory redounds to Greece for her eloquence, belongs almost exclusively to Athens.

The thought of the long road I have yet to travel in these papers, obliges me to confine myself to the mere mention of the names of Antiphon, Andocides, Lysias, Isocrates, Isæus, Lycurgus, Dinarchus, and Hyperides, all of them, however unfamiliar their names may be to the most of you, orators of consummate ability (to one of them, Lysias, Cicero gives the praise of having almost attained the ideal of a perfect orator), and all of whom have left orations which are models of eloquence, and of value as illustrating the history of the times. To modern thought, however, the whole of Greek eloquence

seems to be incarnate in the person of Demosthenes, a name "familiar in our mouth as household words." Demosthenes, the greatest orator of Greece, and indeed of the ancient world, was a native of Athens, and although the date of his birth is doubtful, it certainly occurred between the years 385 and 382 B. C. His father, a wealthy manufacturer of swords and upholstery, died early, leaving his fortune and children to the care of three guardians, who cruelly abused their trust. As soon as Demosthenes came of age, he resolved to prosecute at law those unfaithful stewards. He gained his case, but much of his patrimony had already been squandered, and he only recovered enough to save him from poverty. His success in this and in other civil causes fixed his resolution to devote himself to public life; and he set himself to master the law and politics of his country with a labor and perseverance almost without parallel. His first care was to conquer the physical disadvantages under which he labored. His health was naturally feeble, his voice harsh and tuneless, and his action ungraceful. Biographers have related how painfully Demosthenes made himself a public speaker; how, with pebbles in his mouth, he declaimed on the seashore in stormy weather; how, to strengthen his lungs, he climbed steep hills, reciting as he went; how he shut himself up in a cell, having first guarded himself against a longing for the haunts of men by shaving one side of his head; how he wrote out the history of Thucydides eight times; how he was derided in the Assembly, and encouraged by an actor who met him moping about the Peisærus. Isæus was his master in rhetoric, but he took lessons also from Isocrates and Callistratus, and to improve his delivery, he received instructions from Satyrus, the actor.

Demosthenes first began to take part in public affairs when he was between twenty-seven and thirty years of age, and from that time till his death in 322 B. C., his history is the history of Athens. The states of Greece were at this period miserably weak and divided, and had recklessly shut their eyes to the encroachments which Philip, of Macedon, was already making on their common liberties. The first ten years of Demosthenes' public life were devoted to earnest efforts and

appeals to induce his countrymen to abate their mutual jealousies, and to unite against the common enemy, whose crafty policy Demosthenes exposed in that fiery and stirring oration entitled "The First Philippic." Three years later Philip captured Olynthus, in Thracia, the last outpost of Athenian power in the north, which in a series of splendid harangues—the three "Olynthiacs"—Demosthenes had implored his countrymen to defend. I had marked part of the first Olynthiac for quotation, but time admonishes me to refrain. Athens was now obliged to negotiate for peace, and Demosthenes was one of the ambassadors to the conqueror; but Macedonian gold had done its work, and Demosthenes, incorruptible as eloquent, saw with dismay that Philip was permitted to seize Thermopylæ, the key of Greece. The peace lasted for six years, throughout all of which period Demosthenes assailed Philip in a series of orations characterized alike by fervid eloquence and profound political wisdom. Chief among these were the Second, Third, and Fourth Philippics (but the authenticity of the Fourth Philippic has been questioned), and the speeches on the "Misconducted Embassy" and "The Affairs of the Chersonese." War broke out again in 340 B. C., and although Demosthenes, by the introduction of several important reforms in the army and navy, was enabled for awhile to check the victorious advance of the Macedonian arms, yet the struggle was closed at the battle of Chæronea in 338 B. C., and Greece was prostrate at the feet of Philip. After this only once did Demosthenes appear in public life. On that occasion he delivered in defense of his friend Ctesiphon that most finished, most splendid, and most pathetic oration, "On the Crown," which, by the almost unanimous voice of critics, has been pronounced the most perfect master-piece of eloquence that ancient or modern times have ever seen. More than one-half of the sixty-one speeches which have come down to us bearing the name of Demosthenes, are certainly or probably spurious, either rejected or doubted in ancient times or concluded to be forgeries by scholarly examination in modern. Of his merits as an orator it is unnecessary to speak. In all ages he has been assigned, by those competent to judge, the foremost

place. His characteristics are strength, sublimity, a piercing energy and force, and the fire and directness which are the offspring of dauntless bravery, loyalty to conviction, and disinterested patriotism.

One other orator claims notice, namely, *Æschines*. Contemporary with Demosthenes, although twelve or fourteen years his senior, he was his forensic rival and bitter personal enemy. Quintillian assigns to him the first rank among Grecian orators next to Demosthenes. But three of his orations are extant. That by which he is best known, the one "Against Ctesiphon," had its birth in this wise. Ctesiphon had proposed that a golden crown should be conferred upon Demosthenes for his patriotic exertions in defense of his country's liberties, and that his extraordinary merits should be proclaimed in the theatre at the "Dionysia," a celebrated festival solemnized yearly at Athens. The proposal was adopted by the Senate, but it had to pass the Assembly before it could become a law. To prevent this *Æschines*, whom Demosthenes had accused (doubtless correctly) of receiving bribes from Philip of Macedon, gave notice that he would proceed against Ctesiphon for having proposed an unconstitutional measure. For six years the threat remained unexecuted, but at last the patriotic party forced him to an issue. He delivered the oration "Against Ctesiphon," to which Demosthenes replied in the immortal oration of which I have already spoken. *Æschines* was defeated, and having incurred the penalty attached to an unfounded accusation, retired to Rhodes, where he opened a school in rhetoric. On one occasion he read to a Rhodian audience his oration "Against Ctesiphon," and wonder being expressed that he should have been defeated after such a masterly effort, he answered, "You would cease to be astonished if you had heard Demosthenes' reply." He died at Samos, B. C. 314.

III. I notice next the sophists and rhetoricians. The term sophist was originally applied in Athens to those who taught the art of speaking. Etymologically, it means a *learned man*. Athens abounded with them. The great scarcity and dearth of books gave high value to that learn-

ing, which a man with a well stored mind and a ready and clear elocution could communicate; so that the sophists in giving lessons in eloquence were themselves the example. They frequented all places of public resort, the agora, the gymnasia, the porticoes, where they brought themselves into notice by an ostentatious display of their abilities in disputations with each other. In such competitions, men of specious rather than solid abilities would often gain the most extensive reputation. Many of them would take either side of a question, and it was generally their glory to make "the worse appear the better reason." From this last peculiarity we can readily perceive how the name of sophist soon became a term of reproach, which it did, soon after the time of Socrates. The term rhetorician is also applied to this class of teachers. But a distinction, seemingly justly made, has been drawn between them. The term *rhetorician* is applied to those who simply gave precepts in the art of composition and oratory—the term *sophist* to those who actually practiced the art of speaking. After Greece became a province of the vast Roman empire their numbers greatly multiplied. Some of them traveled from city to city like modern lecturers, and received liberal remuneration for their services.

We have treatises on rhetoric and declamations by Gorgias of Sicily, by Aristotle the Stagirite, by Demetrius Phalereus (who is said to have suggested to Ptolemy the idea of founding the famous library at Alexandria), by Dionysius Halicarnassus, by Dion Chrysostomos, Ælius Aristides, Hermogenes of Tarsus, Lucian of Samosata in Syria (whose Dialogues of the Gods and Dialogues of the Dead are most remarkable productions, and whose elegant Attic Greek is noteworthy from the circumstance that he was not a native of Greece), by Athenæus, and by Longinus (whose treatise on the sublime is to this day a celebrated work).

IV. Next after the rhetoricians properly came the *grammatikoi*, or, as we would term them, not quite properly, however, grammarians. This class included not only those who treated of the subjects now included under the head of grammar, but also those who devoted themselves to the study of philology. This department of learning began to be more

specially cultivated during the fourth period in the history of Greek literature—that is, after B. C. 336, and particularly at the celebrated school at Alexandria. Among the works of this class of authors are found dictionaries, revisions of the text of classical authors, commentaries and explanatory notes, investigations and solutions of particular difficulties, and collections of similar phrases and passages from different authors. Some of them wrote upon grammar generally, others upon the specific topics included in it, as syntax, prosody, dialects, and accents. They doubtless exerted a large influence upon the language and literature of their own and subsequent times. I need not burden your memories with the names of any of them, as it is not likely you will ever inquire for their works.

V. A word next about the writers of romances. It may sound strangely to be told that among a people like the ancient Greeks, prose romances should have had their place, but it only testifies to the universality among mankind of a taste for works of fiction. It was not until the fifth of the periods into which we have divided the history of Greek literature, that this class of works made their appearance; that is, not until the period between the fall of Corinth and the establishment of the seat of the Roman government at Constantinople, A. D. 325—a circumstance, I admit, which may put into the hands of novel-haters the weapon that fiction is an index of the decline of a nation's literature. About that, however, I am not at all sure. Under this description of works may be included erotic or love tales, romances, properly so called, Milesian or magical tales, and imaginary voyages. Of imaginary voyages, one of the first was by Antonius Diogenes, whose work entitled "*Ta hyper Thoulén apista*,"—"The incredible things beyond the Thule"—is quoted by Photius. He seems to have been a Greek "Gulliver" or "Baron Munchausen," and his work, which extended to the incredible length of forty-four books, contained the most extravagant absurdities. Lucian also wrote an imaginary voyage, a satire upon "travelers' tales," full of Rabelaisian humor. *Milesian tales* are so called not because they have anything to do with Ireland, but because



a certain Aristides of Miletus wrote a series of stories, the scene of which was laid in Miletus. A specimen of this sort of tale is found also in a piece by Lucian, entitled "*Loukeos he Onos*"—"Lucius the Ass." A work of Parthenius in the age of Augustus, entitled "Concerning Amorous Affections," a collection of amatory tales, may be regarded as the precursor of the formal romance. The most ancient writer of the romance proper was Iamblichus of Syria, who wrote "The Loves of Rhodane and Sinonius." The next romance writer was Xenophon of Ephesus, who wrote the entertaining romance, in five books, entitled "The Loves of Anthea and Abrocomas." Other writers of this class are Aristænetus of Nicæa, Heliodorus (who, by the way, was a bishop, bishop Tricca in Thessaly; his work is entitled "*Æthiopica*, or the Loves of Theagenes and Chariclea"), Achilles Tatius, who wrote "The Story of Leucippe and Clitophon," and Chariton of Aphrodisia, who wrote "The Story of Chæreas and Calirrhoe." For the information of my young lady hearers, I may mention that the most of these have been translated into English.

VI. I will now allot brief mention to the mathematicians, geographers, and the writers on medicine and natural history, and close with the philosophers.

I suppose that you do not require to be reminded of Euclid? And that some of you don't want to have anything further to do with him! If, however, you are fascinated with mathematics, you have Archimedes, who wrote "On the Sphere and the Cylinder" and "The Measuring of the Circle," and Apollonius of Perga, who wrote on conic sections. Others are Archytas of Tarentum, Meton of Athens, Autolycus of Pitane, and Diophantes of Alexandria.

Among geographers we have Hanno, the Carthaginian general, Eratosthenes, Strabo, Dionysius of Charax in Persia, Claudius Ptolemæus (who also wrote on astronomy and music), and Pausanias, who wrote an itinerary of Greece.

Among writers on medicine and natural history, you have Hippocrates, who wrote many works on epidemics, acute diseases, on therapeutics, on wounds and fractures; Dioscorides, who wrote on materia medica and antidotes; Aretæus

of Cappadocia, who wrote on acute and chronic diseases and therapeutics; and Galen, who wrote on anatomy and therapeutics. Then in natural history, you have Aristotle's "History of Animals;" Theophrastus, who wrote a "History of Plants," as also treatises on wind, fire, and odors; Antigonous of Carystus, who made a compilation from the writings of other naturalists, containing particularly an account of animals; and Ælianus, who, although a Roman, wrote in Greek, and who composed a work on "The Peculiarities of Animals."

VII. I conclude this sketch of Greek prose writers with the philosophers.

Greece derived her philosophy from Egypt, Phœnicia, and Thrace, and it first appeared in the writings of her poets. The next philosophers of Greece were her priests. Having from the first a religious aspect, in the speculations of the poets as to the origin of things, and as to the nature, functions, and prerogatives of the gods, it was natural that philosophy should be cultivated by the priesthood. When the progress of society demanded the labors of the law-maker, philosophy assumed a new aspect, and the moral and social nature of man began to be studied more carefully. In the natural evolution of thought, as was to be expected, we next find philosophy as exhibited in the different schools. This aspect first presented itself a little after the age of Solon, during what we have termed the third period of Grecian literature. At length two very eminent men appeared, each of whom founded a philosophic school—namely, Thales, who died about 540 B. C., and his contemporary, Pythagoras, who died about 504 B. C. The former, the first Greek who ever speculated about the constitution of the universe, founded what is known as the Ionic school of philosophy; the latter, who is said to have been the first who assumed the title of *Philosophos*—philosopher—and who was the first Greek who taught the doctrine of *emanations*—that God was the soul of the universe, and that from him emanated all things—and that of the *metempsychosis*, or transmigration of the soul. Pythagoras founded the Italic school. From these two schools sprung afterwards all the various philosophical sects.

Both the Ionic and the Italic school included every branch of science; not only ethics and political economy, but also what we now include under physics and natural history.

The first offshoot from the Ionic school was the Socratic, so named from its founder, Socrates—born at Athens 469 B. C.—whose principal teacher was Anaxagoras, the last public teacher of the Ionic school. As regards doctrine, Socrates was distinguished chiefly by his theory of virtue. Virtue, he said, consisted in knowledge. To do right was the only road to happiness; and as every man sought to be happy, vice could arise only from ignorance or mistake as to the means; hence the proper corrective was an enlarged teaching of the consequences of actions.

The Socratic school soon became divided into numerous branches, the principal of which were the Cynic, the Stoic, the Academic, and the Peripatetic.

The Cynics, so called from their morose and snarling ethics (from *kynos*, a dog), had their founder in Antisthenes, a pupil of Socrates. Among the most famous of the sect were Diogenes and Menippus. The prime feature of the doctrine taught by their founder was the condemnation of pleasure; from which, however, he excepted the pleasure which springs from true friendship. Of this school nothing remains except some fragments of Antisthenes.

The Stoic school may be said to have sprung from the Cynic, and was founded by Zeno, a native of Cyprus. Zeno opened his school in a building called the "*Stoa Poecile*"—"Painted Porch"—in Athens, whence the name of the sect. They taught that the universe is governed by one good and wise God, together with inferior or subordinate deities; that God exercises a moral government, under which the good are happy, while misfortunes happen to the wicked; that the individual soul is at death absorbed into the Divine essence. They recognized reason as the superior power or faculty that subordinates all the rest. They taught that pleasure and pain are not principles of nature, and that, therefore, they are not governing principles. Pleasure, therefore, was not necessary, and might be dispensed with, while pain is no evil. They taught that the most elevated

form of happiness was the contemplation of the universe and God. And their theory of virtue was that virtue consisted in living according to nature; that is, in the subordination of self to more general interests—to family, country, mankind, the universe. The doctrine of fate was one of their peculiarities, all things, according to them, being controlled by an eternal necessity, by which even the gods were bound. The chief ancient authorities on the Stoics are the writings of Epictetus, Marcus Antonnus, and Seneca, themselves Latin Stoics, and Plutarch and Diogenes Laertius among Greek authors.

The Academic sect was founded by Plato, and derived its name from the garden or grove in the suburbs of Athens, in which that most famous of all the philosophers of Greece or any other country taught, and which had once belonged to the hero Academus, and was presented by him to the city of Athens. Here Plato, who was a pupil of Socrates, opened his school, and so great became his fame that ever since his day every place sacred to learning has been called an "Academy." It would be utterly impossible, in a shorter compass than that of a pretty long lecture, to give you any intelligent idea of the Academic philosophy. For this I must refer you to the easily accessible writings of Plato himself, and the most complete and systematic exhibition of the opinions of Plato will be found in his "Republic." Two main doctrines, however, controlled the Academic system; namely, to acquire true knowledge one must turn away from the things around him, and apply his mind in the most complete abstraction to contemplate and *find out* the eternal original patterns of things; and to gain moral purity, he must "mortify the deeds of the body." In the philosophy of Plato, the imperial virtue is *phronesis*, i. e., "wisdom," or practical "insight." The other two great Platonic virtues are *sophrosune*, "moderation" or "sound-mindedness," and *dikaiosune*, "justice," or the assigning to every act and function its proper place. Accordingly, the Platonic morality, like the Christian, is of that high order which admits of no compromise with ephemeral prejudice or local usage. The contrast between the low moral standard of local respectability and that

which is congruous with the universal laws of pure reason, stands out as strikingly in Plato, as the morality of the Sermon on the Mount does against the morality of the scribes and Pharisees.

The Peripatetic sect of philosophers grew out of the Academy, Aristotle, its founder, having been long one of Plato's pupils. It derived its name from Aristotle's custom of walking about while he delivered his lectures, or from the place where they were delivered, being a shaded walk of the Lyceum. Here again I must refer you directly to Aristotle's own writings. His whole method was in marked contrast to the Platonic handling of philosophical subjects. He was a most assiduous observer and collector of facts, from which he drew inductions with more or less accuracy. Plato, on the other hand, valued facts merely in criticising the views he was bent on demolishing, and not as a means of establishing theories. Aristotle's "*Organon*," or logic, is his complete development of formal reasoning, and is the basis, and nearly the whole substance, of all that has since been written on syllogistic or scholastic logic. He almost entirely created this science. In one of his treatises—that upon memory—he gives the first statement of the laws of association. His treatises on rhetoric and poetics, again, were the earliest development of the philosophy of criticism.

The Italic school of philosophy, founded, as I have said, by Pythagoras, became, like the Ionic, divided into sects. Of these there were four, only one of which demands particular mention—the Epicurean. This sect derived its name from its founder, Epicurus. He was born in the island of Samos, B. C. 341; first gave lectures in Mitylene and Lampsacus, and afterwards opened a school in Athens. He was a most voluminous writer, having left, according to Diogenes Laertius, three hundred volumes, on a multitude of subjects. According to him, the great evil among mankind was *fear*—the incubus of human happiness; fear of the gods and fear of death. He regarded the universe as infinite in extent and eternal in duration. In psychology, Epicurus was a decided materialist, holding that the soul is a material substance, composed of subtle particles, disseminated throughout the

entire bodily frame. He taught that the soul perished with the body, and argues that therefore that which men feared as the most terrible of all evils, death, is nothing to us, "since," he says, "when we are, death is not; and when death is, we are not. It is nothing, then, to the dead or the living; for to the one class it is not near, and the other class are no longer in existence." Whether Epicurus was successful in quieting by this syllogism those "who through fear of death were all their lifetime subject to bondage," may well be doubted. Epicurus held that *pleasure* was the chief good; but it is from a misapprehension of the sense which he attached to the word *pleasure* that the term "Epicurean" came to signify one who indulged his sensual appetites without restraint. It is, however, easy to understand how his use of the word led to the mischievous results with which Epicureanism latterly became chargeable. According to Epicurus, we instinctively delight in pleasure, instinctively recoil from pain, but he is careful to add, "When we say that pleasure is the end of life, we do not mean the pleasures of the debauchee or the sensualist, as some from ignorance or from malignity represent, but freedom of the body from pain, and of the soul from anxiety. For it is not continuous drinkings and revellings, nor the society of women, nor rare viands, and other luxuries of the table, that constitute a pleasant life, but sober contemplation that searches out the grounds of choice and avoidance, and banishes those chimeras that harrass the mind." But, on the other hand, Epicurus says: "If the means to which sensualists owe their pleasures dispelled the anxieties of the mind, and enabled them to set limits to their desires, we should have no grounds to blame them for taking their fill of pleasure, wherever they could find it, provided it were attended with no pain or grief from any quarter, for that is the only evil." The whole question of morals, therefore, on the Epicurean system, comes to a calculation and balancing of pleasure and pain. The Epicurean imperial virtue is, therefore, *prudence*. According to this school, all the virtues are resolvable into prudence. For example, denying any abstract and eternal right and wrong, Epicurus says, "Injustice is not an evil in itself,



but becomes so from the fear that haunts the injurer of 'not being able to escape the appointed avengers of unjust acts.' The duty of friendship, in like manner, is inculcated on the same prudential ground of security and benefit to the individual. There may be Epicureans at the present day, who are not themselves aware of the fact.

Thus have I laid before you an epitome of the prose literature of the Greeks.

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ART. IV.—*No Post-Mortem Proclamation of Salvation.*

TO SECURE a plan of salvation for a sin-ruined race, cost the universe the humiliation of the God-man, Jesus Christ.

Under the probationary arrangement in which the moral confusion, caused by sin, had necessitated a new order of things, the beings involved had a common interest in the sufficiency and timely offer of Christ's redemptive work. Unless there be a desire for theory-building, it must appear to every reflecting person that, in the Divine mind, Christ's atoning work, as to its adaptedness to the exigencies of the race, was savingly complete upon its first announcement—"it (the seed of the woman) shall bruise thy (the serpent's) head."

True, we do not speak of the atonement as complete in that peculiar, that mysterious sense in which it was perfected when "the fullness of time" had come. But the announcement of salvation to our first parents, before they were driven from Eden, warrants the belief that the Lord "designed it for their use, to relieve them from their fears, to awaken their hopes, to encourage them to return to their Maker, to lay the foundation of a new and friendly intercourse with him."

The immediate sufficiency of the Saviour's sacrifice for  
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the satisfying of a broken law, is seen in the fact that the race did not become extinct in Adam. Though spiritual death was visited upon the progenitors of the human family, and the seeds of mortality were sown in their bodies, yet, in consideration of the immediate efficacy of the Redeemer's atoning merits, the race was perpetuated.

In its very incipency, the law-satisfying work of Christ is declared to be an evolutionary system, perfecting itself through the three several peculiarly marked periods—the patriarchal, the Jewish, and the present; during each of which the three cardinal principles—the infinity of the Provider of salvation, the sacrificial nature of the atonement, and the resurrection—are alike illustratively attested. Thus the great remedial system for the moral maladies of a dying race, discovers its curative method as obtainable by those to whom its first publication was made. The manner in which divine revelation has been made known in all ages, shows that salvation, in its *essentiality*, has been offered with sufficient clearness under every dispensation, thus rendering a *post-mortem* proclamation a work of supererogation.

True, in considering the subject of "light" under the two great dispensations of Bible religion, the human family in its infancy contrasted with its maturity must be ignored. The superior brightness of the present dispensation above the past, is a fact which no Bible student would presume to call in question. With the contrast, then, we have nothing to do. However, it must be admitted that, essentially considered, infancy and manhood require like nutriment, without which the body must die. The capacity to receive and assimilate that which is designed to nourish and build up the body, will differ, of course, according to fixed physiological laws. If there be life, there must be a sufficient exercise of the normal physiological powers to appropriate that which is designed to sustain the animal being. Hence, by a parity of reasoning, we argue that the very fact of the publication to our progenitors in Paradise, that the woman's seed should finally triumph (which is not yet complete) over the tempter, shows that those who brought darkness and death into our world were recognized as having sufficient under-

standing of the restorative scheme to enable them to avail themselves of its immediate benefits.

To say that the publication of Christ's atoning work to our first parents informed them of a recovery which could not be secured to them in the probationary state, but would be offered to them in an "under-world" state, is as irrational as it is unscriptural. To maintain, too, that Adam and Eve were so insufficiently informed as to the plan of salvation, that it was, morally speaking, *impossible* for them to be saved during the trial period, is repugnant to all Bible teachings concerning the character of him with whom we have to do. Therefore, as against the theory of "salvation delayed," and hence the necessity of a posthumous proclamation of salvation, we offer the following practical views:

I. Such a doctrine repudiates the possibility of spirituality in Old Testament times. In the consideration of this subject, one of two things must be true: either (1) the Author of salvation designed to save the beings involved in like calamities, by different methods of recovery, or (2), the Spirit has been given in sufficient measure to all peoples under every dispensation to leave all mankind without excuse. From our ideas of God, the three conventional terms, Father, Son, and Holy Ghost, lead us to this conclusion: that it must have been a part of the redemptive plan "that each of the Persons of the Trinity should perform his appropriate work; the Father in sending his Son, the Son in making atonement and interceding, and the Holy Spirit in applying the work to the hearts of men."\*

It remains, therefore, that under the old as well as the new dispensation, the essential office-work of the Spirit was performed upon the hearts of those who were saved, or else a part of the "redeemed"—those who lived and died before Christ's crucifixion—have been influenced to accept of life through only a twofold work of the Godhead. For it must be remembered that the advocates of the doctrine of "salvation delayed," hold that *none less* were saved by this supposed delay, but that the men of faith, including Abraham, David, and the prophets, all went down to the death-realm

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\* Barnes.

and there awaited for the coming of the great Deliverer, who "went and preached as a spirit to spirits." It must be observed, too, that those who contend for a *post-mortem* proclamation of salvation, maintain that *Christ himself* went and preached to those in the "under-world." Hence, according to this theory, the saints who lived and died prior to Christ's descending into the "death-realm," were saved without, *independent of*, the work of the Holy Spirit.

Dr. A. Freeman says: "That the Holy Spirit inspired the prophets to make a revelation of God's will under the old dispensation, is readily admitted; but, that the Spirit was then given as a regenerating, sanctifying, comforting power, to apply the saving efficacy of the atonement before it was made, this we deny."—THEOLOGICAL MEDIUM, April, 1878.

If it be true, then, that the Spirit was given, under the old dispensation, only for inspiration purposes, we must conclude that a part of those who "have washed their robes and made them white in the blood of the Lamb," were saved through a process in which the "regenerating, sanctifying, comforting power" of the Spirit was unknown. Certainly it would require a kind of invincible "theological necessity" to induce such a belief. Will the concinnity of the Bible allow us to entertain such views?

When we assert, therefore, that the doctrine in question rejects the possibility of spirituality during Old Testament times, it is not an overdrawn statement. In reply to Dr. Dick's declaration that "we are not to conclude that the Holy Spirit was not given before the coming of Christ," Dr. Freeman says, "Then we must conclude that John was mistaken."—John VII, 39. Also, "Those who teach that the Holy Spirit was so given to the men of faith under the old covenant, contradict the express words of the apostle just quoted, and the words of Christ, who said, 'If I go not away the Comforter will not come.'" Then, according to the Doctor's interpretation, the Spirit was not given for the purpose of the new heart-work until after Christ's crucifixion. Hence, there were no spiritual fruits produced in the lives of any until after the completion of the Redeemer's humiliation. But is such the truth? Will the Scriptures warrant

such a conclusion? What say they? "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. v, 22, 23. Now, are these "fruits of the Spirit" wholly unknown under the old covenant? If not, the Spirit must have been in the world *then*, as well as *now*, as the great Awakener to spiritual life.

"In all these discussions I have assumed the universal Christian postulate, that the promise of the Holy Ghost by our Saviour Christ, and the glorious Pentecostal gift in accordance with the promise, must be understood to mean the more conspicuous effusion of the Spirit, and the more perfect manifestation of his office, and the work of Christ for our salvation; and not the gift of the Spirit for the first time, in any measure. This last interpretation would make the Scriptures self-contradictory, and every rational canon of interpretation, therefore, requires the former sense. For innumerable expressions, and the whole tenor of the Old Testament, show that the Spirit was given, and was recognized as given, to all the people of God in all ages."—*The Divine Life*, by J. CRAIK, D.D.

But, let us examine some Old Testament scripture touching this matter. David prays thus: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit."—Ps. LI, 10-12. Evidently the Psalmist is here asking for a spiritual condition, a measure of which he has been denied through his transgression. He speaks as one conscious of the fact that God is the only source of heart-cleansing. "There was still in his heart that which might be regarded as the work of the Spirit of God. This (v. 12) implies that he had formerly known what was the happiness of being a friend of God, and of having a hope of salvation."—BARNES, *in loco*.

"The holiness of the Spirit, its renewing and purifying influence, the impartation of joy, strength and courage, derived from its presence in the soul, were clearly appreciated by the Psalmist."—WALKER, *Doctrine of the Holy Spirit*.

From whom came those spiritual exercises, and through whom were the works of faith in the great array of worthies during the infancy of the Church, if the Spirit had not then been in the world as the enlightener and sanctifier? If "the love which cries, *Abba, Father*, springs only from God's sending forth the spirit of his Son into the hearts of men, . . . and this was not done until *the fullness of the time was come* under the Christian dispensation," then we must conclude that those who were subjects of manifest spiritual operations, and cried unto God as did David and others, in Old Testament times, were actuated to such religious devotions through "*mere human virtues*;" thus denying the fact of man's utter inability to do any good without the promptings and assistance of the Holy Spirit, which is the precise expression of the Pelagian heresy.

"Besides the express testimonies in the Jewish Scriptures to his (the Spirit's) presence with the people of God, under the law, the existence of genuine piety in the hearts of many individuals is a proof that they were the subjects of his gracious operations. Let it not be imagined that when an Israelite had gone through the forms of his religion; when he had offered sacrifices, and performed ablutions, and observed holidays, he had fulfilled all its demands. He who is a Spirit must require the same worship in every age of the world. It was the service of the heart which alone was acceptable to him then, as it is now; the ordinances were carnal, but the intentions of them were spiritual; and, between the two dispensations, this is the difference, that the spirituality of the worship is now more evidently signified, because the multitude of ceremonies is abolished, and only a few simple forms are left to express the devotion of the soul. In the Old Testament, the most exact conformity to the Mosaic ritual is treated as a thing of no value, and indignantly rejected, when not accompanied with pious sentiments and the practice of holiness."—*Dick's Theology*, p. 76.

But, it is asserted that the Old Testament scriptures do not inculcate that cordial forgiveness of injuries, and even love for our enemies, which form an essential and peculiar doctrine of the New Testament. Such a view will vanish



when we reflect that the Hebrew Scriptures do forcibly enjoin the forgiveness of injuries, and of cultivating mutual kindness and good will.—Ex. xii, 49; xxiii, 4, 5; Lev. xix, 17, 18; Prov. xx, 22. Besides this, we find that “David extols and recommends benevolence and mercy and forgiveness and kindness to enemies, and his own conduct afforded a noble exemplification of these virtues,” as must be apparent to every unbiassed reader of the Bible.

Much more might be adduced in confirmation of the spirituality of many persons under the old covenant, but we think that enough has been presented to sufficiently refute the declaration that they (under the old dispensation) had not that which flows from regeneration and the indwelling of the Holy Spirit, and they everywhere show their want of the Spirit of Christ.” However, before leaving this division of our subject, and as connected with the matter of spirituality, we desire to notice Dr. Freeman’s assertion that, “in regard to *faith*, if Dr. Dick, and those who hold with him, had proved that the members of the old covenant had evangelical faith, . . . they would have gained their point.”—THEOLOGICAL MEDIUM, *April*, 1878.

Now, according to the apostle’s definition of faith (Heb. xi, 1), it will not be difficult to give Bible proofs in attestation of the fact that there was saving, “*evangelical*” faith before the historically named “Christian Dispensation.” Paul says: “By faith Noah . . . became heir of the righteousness which is by faith.”—Heb. xi, 7.

Barnes\* explains thus: “The phrase ‘heir of righteousness’ here means properly that he acquired, gained, or became possessed of that righteousness. It does not refer so much to the *mode* by which it was done, as if it were by inheritance, as to the *fact* that he obtained it. Noah was not the *heir* to that righteousness by *inheriting* it from his ancestors, but in virtue of it he was regarded as among the heirs or sons of God, and as being a possessor of that righteousness which is connected with faith.”

Touching the same, Dr. Scott† remarks: “By the same faith, he relied on the promise of God concerning the Mes-

\* In loco.

† Commentary in loco.

siah, and became 'heir of the righteousness of faith,' and of eternal salvation through him."

Benson \* says: "'*And became heir*'—A partaker of—'*the righteousness which is by faith*;' and entitled to the rewards thereof in a future and eternal world, of which his temporal deliverance, though so amazing, was only an emblem."

Upon the general subject of faith, Dr. R. Beard † remarks: "It will be considered evident, I think, that confidence or trust, as it is presented in the Old Testament, is the same with faith as it is presented in the New. Religion, whatever it may be, is the same spiritual experience under both dispensations, the old and the new, and everywhere. In every individual subject it consists of affections, exercises, and actions. These affections, exercises, and actions are intrinsically the same in every case. This seems to me self-evident. If, therefore, trust in God, as it is developed in the Old Testament, was formerly the great means of salvation, and faith in God, or faith in Christ, as it is developed in the New Testament, is now the great means of salvation, we infer that the exercises are the same. . . . Religion has been, and is, the same great spirituality in every age and in every subject. The essential state of mind existing in order to a sinner's being saved is the same. . . . He that trusts in the Lord, according to the prophets, is saved; he that *believes on the Son*, according to the forerunner of the Messiah, *hath everlasting life*; and he that *believes in the Lord Jesus Christ*, according to the expounders of Christian truth in the prison at Philippi, is *saved*." Again: "Both the Old and the New Testament present the same system of religion. It is a religion of faith. There is an impression that faith is a peculiarity of the New Testament dispensation. This impression is incorrect, if the faith of the New Testament and the trust or confidence of the Old Testament are the same exercise." After referring to various passages of Scripture touching Abraham's faith, Dr. Beard says: "With these scriptures before us, it seems to me that the point may be considered established, that the faith of Abraham is an exemplification of evan-

\* In loco.

† Lectures on Theology.

gelical faith, and that it is presented as the model after which our faith is to be formed."

In connection with what has been stated upon the subject of faith in general, we call attention to other examples of faith under the old dispensation. In Genesis it is said, "And Enoch walked with God, and he was not, for God took him." In summarizing the Old Testament worthies, the Apostle Paul says that "before his (Enoch's) translation, he had this testimony, that he pleased God." The expressions used by both writers referred to, denote such agreement between God and Enoch as to be a fact of record, that Enoch's conduct was acceptable to God. It is evident that the faith of this man was more than the ordinary crediting of testimony, for immediately following the statement concerning the matter of faith, the apostle says that *without faith it is impossible to please God*. There are many more examples of like faith in olden times, the mention of all which would make our article unnecessarily lengthy.

But, to pause a little upon the record of the introduction of the new dispensation, we affirm our belief that the apostles (Judas excepted, of course,) were regenerated men in the beginning of their official work. It is not reasonable to suppose that the Saviour would associate with himself men to whom he desired to impart spiritual instruction, who had not as yet spiritual discernment. The Apostle Paul says: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Who can believe that Christ would gather around him a select few to instruct them in the great principles of his kingdom, and yet all those disciples were in the "gall of bitterness and the bonds of iniquity?" But the view here presented is in harmony with the Saviour's plainest teachings. When the "seventy" had returned from their mission, and reported "with joy" that the devils were subject to them through his name, the Saviour said: "Notwithstanding, in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." Certainly such language would not have been used by the

great Teacher, if those to whom he spoke had not been, *at that very time*, citizens of heaven, because of their being the *friends of God*, approved by him. Christ always addressed himself to the people so as to make proper impressions. If it were not true that their names were *then* written above, they were falsely instructed. They were not told to rejoice in the hope that their names *might*, or *would*, be written in heaven, but the fact was *already* accomplished. Yet the "sound exegesis" of the supporters of after-death preaching would teach us that those "seventy," who were acting under Divine commission, were as yet without salvation, because Christ had not yet finished his sacrificial work. We prefer the *sounder* exegesis, Christ's own words.

II. The doctrine of "salvation delayed"—hence the necessity of a posthumous proclamation of the way of life—denies the teachings of the Bible in reference to the essential sufficiency of revelation through the Old Testament scriptures. The doctrine of the "new birth" was not unknown to the Jews. Moses said to the Israelites, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. . . . Circumcise, therefore, the foreskin of your heart."—Deut. x, 12, 16. (See, also, Jer. iv, 4; Ezek. xi, 19; xxxvi, 25.)

It is evident from different scriptures, that the plan of salvation was discoverable to the Jews. Paul, in writing to Timothy, says "that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. iii, 15. This passage requires no strained exegesis to show that the apostle believed that the way of salvation could be learned from the Old Testament. Upon the above passage Barnes remarks: "It (the plan of salvation) is not as clearly revealed there (in the Old Testament) as in the New, but *it is there*; and if a man had only the Old Testament, he might find the way to be saved. The Jew, then, has no excuse if he is not saved. . . . It is implied, also, that the proper effect of

a careful study of the Old Testament would be to lead one to put his trust in the Messiah."

In the parable of the rich man and Lazarus, Abraham is represented as saying in reply to the rich man's request, that "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Without doubt the special design in the use of such parabolic language, was to illustrate the fact that God's plan for man's salvation embraces sufficient light and opportunities, which, if not improved during the probationary period of man's existence, will leave all men to whom the offers of salvation have been made without excuse, and without any hope of a second or after-death chance of life. The fact, too, that the offer was sufficient, not a method for tantalizing helpless mortals, and that there was no after-opportunity to be saved, obtained under the old covenant as well as under the new. Evidently, without wresting Scripture, the parable under consideration cannot be made to teach anything contrary to what we have advanced.

Many passages from the New Testament scriptures might be produced, to show that in the apostolic times it was a thing generally understood that the way of life was sufficiently clear, so that none need err therein. The Saviour's declaration, "Ye *will* not come to me that ye might have life," is expressive of the fact that the hindrance to the Jews' having life was not sufficient revelation, but *hardness of heart*.

If our view of the Old Testament revelation be incorrect, then much of what is recorded in the New Testament, concerning personal interviews between the great Teacher and the Jews bears evident marks of tantalizing. But the Saviour addressed his hearers through no fanciful representations. His instructions and appeals were such as would be used to-day, thus impressing those whom he taught with the importance of *at once* availing themselves of the immediate benefits of his salvation. The same teachings prevailed in olden times.

Through the Psalmist, the Lord addressed his ancient people thus: "To-day, if ye will hear his voice, harden not your heart." In the same language the Apostle Paul writes

admonishingly to the Hebrews, declaring that "the Holy Ghost saith, To-day, if ye will hear his voice, harden not your heart." To give emphasis to his instructions, Paul reminds the people of God's way of speaking to the people in former times, thus showing that as under the old covenant prompt action was demanded upon their hearing the voice from above, so the more should they, upon whom the fuller light had come, give immediate attention to the things of the Spirit.

But, let it not be supposed from the view herein maintained, that we leave out of sight or ignore the clear light of the New Testament revelation. While the sun reached its zenith in the completion of Christ's humiliation, yet in the very incipency of the race the light began to dispel the darkness, and increased in its intensity until meridian brightness had shown from the cross. If the noonday brightness of divine truth has illuminated the pathway of man through the new dispensation, unquestionably the morning light was enjoyed in Old Testament times, through which (though less clear than the former) the way of life was savingly manifest.

III. The assumption of delayed salvation, with its consequent posthumous proclamation, is contradictory to the plain scriptural teachings concerning *the soul's whereabouts between death and the resurrection*.

Both the Old and the New Testament scriptures are clear in teaching that death ends man's probation, his test period. It appears unquestionable that the soul, when released from the body by death, goes *at once* to its final state. In confirmation of this statement, we refer, in the first place, to some proofs from the New Testament. Take, for instance, the occasion of the transfiguration. Matthew says that after the Saviour had taken Peter, James, and John up into a high mountain apart, he "was transfigured before them, . . . and, behold, there appeared unto them Moses and Elias, talking with him." Luke says the "two men . . . appeared in glory;" *i. e.*, "as they are in heaven—with the glory which the redeemed have there."—BARNES. "This event (transfiguration) is to be considered, (1) as an evidence to the disciples of the existence of a separate state, in which



good men consciously enjoy the felicity of heaven; (2) as a proof that the bodies of good men shall be so refined and changed, as, like *Elias*, to live in a state of immortality, and in the presence of God."—WATSON.

Such, we believe, is the generally received view of the transfiguration scene, as to its bearing upon the after-state of the soul. But, how will this comport with the doctrine of no salvation until after Christ's crucifixion? According to the posthumous proclamation theory of salvation, Moses and Elias, who were as yet without salvation, were permitted to emerge from the under-world, in which they had been detained during the several centuries since their departure, and to talk with the Saviour about his decease, which was to be accomplished at Jerusalem. And, as a matter of course, those two, though clad with heavenly brightness, went back to the "death-realm," there to await the announcement that salvation had been secured for their acceptance, as well as for all who were as yet in the ante-death state.

Now, with all deference for the intelligence and piety of the advocates of the theory in question, we must regard such teachings as too repugnant to even *common sense*, to be deserving of the faith of rational, Bible-enlightened beings.

As additional Scripture proof of the soul's state between death and the resurrection, we refer to the promise made to the thief on the cross: "To-day shalt thou be with me in Paradise." The thief died that very day on which, with Christ, his body was nailed to the cross. The assurance given him by the Saviour was that they would immediately ("to-day") after death be together, not in "a sort of intermediate custody (*phulake*)," but in heaven, the abode of "the spirits of just men made perfect." There is no intimation here that the thief must first be associated with spirits in a so-called "under-world," where the Saviour would accompany him and offer salvation to all those "spirits in prison." "Christ, when on the cross, promised the penitent thief his presence that day in Paradise; and, accordingly, when he died, he committed his soul into his Heavenly Father's hand (Luke xxiii, 46); in heaven, therefore, and not in hell, we

are to seek the separate spirit of our Redeemer in this period."—*Enc. Relig. Knowl.*, p. 611.

The "Paradise" in which the Saviour declared that he would meet the penitent thief immediately upon their leaving the body, is referred to in the New Testament as the dwelling place of God and of glorified spirits. It is the place to which Paul "was caught up, . . . and heard unspeakable words, which it is not lawful (possible) for man to utter;" *the Paradise of God, in the midst of which is the tree of life.*

In confirmation, too, of our position, let us examine the conflicting desires of the Apostle Paul when he says, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you." Now, the apostle not only asserts his desire for heavenly enjoyment, but declares his belief that to be absent from the body is to be *present with the Lord*. Paul expresses a belief, which was generally accepted by Christians of his day, viz., that the righteous of all ages go immediately at death to heaven.

That the same doctrine was taught under the old covenant seems quite evident. True, there was not that explicitness of statement made then which we find in the clearer gospel day. When the Lord called unto Moses out of the burning bush, he said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." This same language is repeated by our Saviour in his argument with the Sadducees, with the addition of the following: "God is not the God of the *dead*, but of the *living*." Christ speaks of those old worthies in harmony with his like statements concerning those who had passed away, that they had gone to their reward.

How can we, with our knowledge of the inherent activity of the soul, which loses none of its essential properties upon being released from the body, believe in such a state after death as that pictured out by the supporters of hades-preaching? Even granting, for the sake of argument, that, under the first arrangement of covenanted blessings, mankind, after the separation of soul and body, until the time

of the crucifixion, were held in captivity in the "under-world," how unreasonable and unphilosophical the dogma appears! According to the theory in question, the souls of all who had died prior to the time at which it was announced, "*It is finished*," were either in a state of sleep, or a state of spirit-activity, or else in the so-called Catholic "purgatory." That they were in *purgatory*, or in a state of unconscious stupor, is denied by most, if not all, the after-death preaching advocates. Then it remains that their spirits must have been *active*, but active in what sense? Were some actively employed in ascribing praise to him who had saved them, and others constantly engaged in condemning themselves for having rejected the offer of salvation? *No*; for, according to the ante-death salvation theory, rewards had not yet been given; and of course the eternal state could not be fixed until Christ should come and offer salvation to those "spirits in prison," upon the acceptance or rejection of which they would be admitted to heaven or cast into hell.

Who can believe that the soul of an Abel was, for a period of nearly four thousand years, held in a state where there could be neither trial-experience, nor the praise-employment of the redeemed? In such a state, the "under-world," what could there be as objects upon which to exercise the activities of the soul? Will the advocates of prison-preaching answer?

IV. We object to the doctrine under consideration on the ground that it gives sanction and encouragement to a second-life chance of amendment, that dispenses with the disagreeable necessity of prompt reformation now.

We are aware that the supporters of a former after-death proclamation of salvation disclaim giving any countenance to hope for such an offer under the "new order of things." But these theorists are responsible to God and society for the teachings of the logical inferences drawn from their own fortified dogmatic premises. We have yet to find one supporter of a second trial under the old covenant, who does not also show a marked leaning toward the belief that possibly there will be such an opportunity given to all the human family.

Rev. Dr. Williams says:\* "We would not venture to affirm what must be the condition of searching and inquiring souls (among the heathen), if they should die absolutely without any opportunity of hearing the gospel. Perhaps God so orders it, that in some way or other the gospel message is brought to all who thus earnestly seek it. Or they may possibly be in the same condition with the *elect* infants, idiots, and others, to whom a revelation of Jesus Christ must be made after they have passed into the world of spirits. And if so, when and how is that revelation made? Is there also a *phulake* for such as these?" Yet, to modify his views, the Doctor adds: "And this view, if admitted, holds out no encouragement to such (as have the gospel) to hope for a second probation after death."

The above is a specimen of the dangerous conclusions to which all who favor the theory referred to are inevitably driven.

Paul, in reasoning upon the propriety of Christ's making but one atonement for sin, says: "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many." It is a fact, not to be overlooked, that not a little erudition has been employed to divorce the former dispensation from the present, to such an extent that the language just quoted from Hebrews could have no reference to the former state of things, but wholly to the present. But do the apostle's words give any sanction to such a theory? We think not. The argument is, there is *one* probation only, and, therefore, there was need of but one sacrifice, or of his (Christ's) dying but once. Evidently the apostle, in announcing the Divine appointment, does not limit the fact to any period of time, but proclaims a great principle that embraces all men under every dispensation. True, Paul does not say how soon after death judgment will take place. What he affirms is, that *death fixes the state of the soul*; that after death there is no trial period during which there will be additional chances to prepare for judgment. Paul but reiterates a truth that was proclaimed to the world far back in time. In Old Testament

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\* *Presbyterian Quarterly and Princeton Review*, October, 1874.

days the preacher said to the people, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." This admonitory language is just such as would be used to-day, in warning men against deferring their acceptance of Christ until "time shall close up" with them. For just such purposes, do we believe, it was used under the old covenant, that men might be prompted to make necessary preparation for the eternal world, thus proving that *then*, as *now*, the present state was declared to be the only time given for moral reformation.

Many passages might be adduced from the Old Testament, showing that they speak decisively concerning man's preparatory period. In fact, "there is a dead silence about any succeeding state" in which there will be opportunity for moral amendment. While the New Testament is much clearer than the Old on the fixedness of man's state at death, yet we find nothing in the one that contradicts the teachings of the other on this subject.

We will refer to but a single passage, found in 2 Cor. v, 10: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This language, without question, teaches that the moral character, which is to pass under sentence of the great Judge, is that which is formed while the living, acting principle in man is still *in the body*. There is no intimation that there shall be any change in man's moral nature after the soul has gone down to the death-realm. The deeds are done here, and upon such deeds, *and such only*, shall judgment be passed. "For what they do, men are to be brought into judgment *after* they die. All beyond the grave is either reward or punishment—it is not probation. The destiny is to be settled forever by what is done in this world."

In the light of Divine truth, the "advocates of a basement gospel under the world and after the grave," must be regarded as "handling the word of God deceitfully."

We are aware that those who come forward with their arguments for their "ultimation gospel, their posthumous

salvation, which has power to mend all damage and smooth away all woes of character begun here on earth, would have us believe that there is a probability that a second offer of salvation may be given to man, as the Scriptures nowhere speak of a "day of probation." We are defiantly asked to show where the word "probation" is used in Scripture.

Indeed, not a little device has been resorted to in order to establish a "loop-hole" theory as to future punishment.

That this world is the only state of probation is asserted by some to be "the most monstrous doctrine that ever obtained currency among men. . . . A doctrine fraught with such infinite and eternal consequences should be written in characters of fire on every page of revelation. It is an insult to the goodness and honor and justice of God to claim that such a doctrine is found in the Bible."

Now, we do not affirm that all the supporters of a post-humous offer of salvation, call in question the endless punishment of the wicked. But such theorists furnish at least strong presumptive evidence to the intent, that there *may be* a *post-mortem* chance for moral reparation. Even the casual observer must see how closely the doctrine of after-death preaching is allied to that of Universalism. And there is not a Universalist in the land who believes that the present is man's only opportunity for fitness to enter the abode of the blest. Just let a man call in question, either directly or indirectly, the Bible teachings concerning human probation, and he becomes at once a fit subject for the fatal heresies of Universalism.

Whatever teachings, which assume to have the Scriptures for their foundation, tend to unsettle men's views in regard to a probationary period, the same will lend encouragement to the ungodly to postpone their acceptance of the Saviour, with the hope that a second trial, *an under-world probation*, will be afforded them. Make the doctrine of an after-death proclamation the general pulpit teaching of to-day, and the work of winning souls to Christ is made *doubly* difficult. We cannot conceive of a more dangerous doctrine. It is the more dangerous because it is clothed with such a religious appearance as to make it inviting to the masses, who want



to "*climb up some other way*" than to enter by the "strait" way. True, a special guard is thrown around this dogma, claiming that it denies that any second offer of salvation is afforded those who enjoy Divine revelation under the new dispensation. But the fortified claim that the multitudes who lived and died during a period of more than four thousand years of man's history, were favored with an underworld offer of salvation, and that all in heathendom, under the new order of things, *may* be favored with the privileges of hades-preaching, furnishes a large amount of material upon which the ungodly will build their hopes in reference to a second trial for all men under each dispensation.

Hope, which finds encouragement in *delay*, is crowding hell with the "heirs of death." The construction of evasive theories is the destruction of souls. Men will theorize. Conclusions will be drawn from even unwarranted premises, and men's lives will be shaped according to their accepted views touching the future state. Let men get the impression that the old biblical doctrine of the eternal punishment of the wicked is "mere clericalism," "mere professional sham," "loose conjecture," "built on the tyranny of isolated texts," "the curse of Christendom," "the glory of narrow minds," a "sleepy shibboleth," a "dead tradition;" and join with that the idea of a probable "day of grace" *after death*, as inferred from the supposed grant to those who were on the earth under the first moral arrangement, and you not only hedge up the way to right moral action, but strew flowers of enchantment along the road to hell. Indeed, such a doctrine saps the very foundations of Christianity. Procrastination, which is the chief hindrance in all moral reform and Christian living, is the legitimate, logical sequence of the doctrine of another state of probation, in which men are encouraged to believe through the teachings of the advocates of hades-preaching.

At this point we wish to say that the doctrine in question assails the plain teachings of Scripture concerning the "*identity of the Church*." If this hades-preaching doctrine be true, there was no Church, no "*religion*," in the world until after the Saviour's crucifixion. But St. Paul exhibits the "un-

broken continuity of the one revealed religion," which he tells the Galatians "that the covenant" with Abraham, "that was *confirmed* before of God IN CHRIST, the law . . . cannot disannul." Christ, then, was the "substance of the covenant with Abraham, and that was but a *confirmation of the previous covenant of grace*, with an additional specialty, the sign of circumcision. "Both the Abrahamic and Christian forms of the covenant are treated of by the apostle as but renewals of the one original covenant of grace." Let it be observed, too, that a rejection of the doctrine of church-identity draws the pen of obliteration across some of the distinctive doctrines of most all orthodox Churches, especially the Cumberland Presbyterian Church. In vain may we search the Bible for the validity of infant baptism, if we support this theory of "delayed salvation," which virtually denies church-identity. The essential *oneness* of the two dispensations, which embrace God's gracious covenant applicable under both, and the doctrine of infant baptism must stand or fall together. Let Pedo-baptists surrender to the demands of the theory in question, and they must not only accept the idea of an "under-world" chance of salvation, but an *exclusive under-water baptism*.

Place the ear to the ground of Divine truth, and you will hear in the teachings of a "delayed salvation" theory, the noise of a "*pick-ax*" *argument*, which looks to the undermining of the foundation religious tenets upon which nine-tenths of the Christian Churches stand. Do we wrong our opponents in making such statements? Do not the logical deductions of the controverted question drive us to such conclusions as have been repeated throughout this article? Shall we, as defenders of the "faith once delivered to the saints," allow our Church distinctiveness to be assailed, and yet we not resist the assailants?

In concluding our remarks on the subject under consideration, the reader is reminded of the fact that we have presented our views under a deep sense of our own weakness, and fully "aware of the prestige of high names," and what unqualified declarations are made with an "air of supreme confidence," by those whose years and literary qualifications

demand that they have a right to be heard. Yet "great men are not always wise; neither do the aged understand judgment." We have aimed to present a practical view of the subject of an after-death proclamation of salvation, rather than an extended exegesis of scripture touching the doctrine in question. We are aware of what influence men like Lange, Alford, and a host of others, exert in moulding the faith of the masses, in both Europe and America, as to God's plan of salvation. Still we cling with unmoved conviction to the conclusion that all this so-called "sound exegesis" is only error, deep and dark, and, to many well established doctrines of the Bible, "fraught with consequences dangerous and destructive."

Throughout this entire discussion, we have purposely left untouched the much disputed passages in Peter (1 Pet. iii, 19; iv, 6,) which are the foundation-stones upon which the supporters of a posthumous proclamation of salvation build. For a complete and unanswerable refutation of the doctrine of hades-preaching, as based upon Peter, the reader is referred to the *Princeton Review*, March, 1878; also, the *Presbyterian Quarterly and Princeton Review*, April, 1875.

Now, in the language of another, we assert our unwavering conviction that "the Scriptures do not afford even a ray of hope for the judgment of charity, much less a straw of foundations for an article of faith, to the intent that there is any such thing as preaching salvation to the dead after death. Dives Surperbus craved a commission, not from earth to hades, but from hades to earth. Ulcerosus Pauper did not need it in Abraham's bosom. It is an error, resting for its foundation upon not one solitary passage of God's word, properly interpreted, but wholly upon misinterpretations of the Scriptures, Jewish fables, Mohammedan conceits, Pagan mythologies, Apocryphal authorities, Patristic novelties, . . . and the glare of a so-called 'progressive exegesis,' which, professing to draw out the doctrine of God, puts in the doctrine of men."

ART. V.—*The Beautiful: An Evening Reverie.*

THE idea of the beautiful is an inspiration of nature. Probably no mind is entirely destitute of ability to appreciate this inspiration. The most illiterate person perceives an attractiveness in the objects of natural beauty which the eye meets, and in the harmonies which the ear hears. The senses revel in delights of intrinsic beauty offered everywhere, and the understanding searches into the depths of things, and apprehends the higher excellences of relative beauty. The cultivated intellect has a most decided advantage over the unlearned in the sources of its enjoyments. While it drinks in the melodies that warble from nature's innumerable songsters, and the visions of external beauty charm and enrapture its sensibilities, its philosophic eye and enlarged faculties explore the various realms of nature and of art, of spiritual and material existence, and grasp with intense delight the wonderful mysteries concealed from the superficial observer. It finds no bounds prescribed to its investigations, and, consequently, no limits where its pleasures cease. From the loftiest flight of fancy to reach the infinite exaltation of God's perfect character, down to the humblest deduction of reason that perceives utility and beauty in the single spire of grass springing at the feet in the April sun and shower, there is an infinite gradation of ideas and an unbroken chain of connections which claim the earnest thought and kindle the unbounded joys of the expanded intellect.

The beautiful is perceptible in all things. The eye, the ear, the olfactories, receive communications of the beautiful, and transmit them at once to "the dome of thought and palace of the soul." The queenly rose, with its stamens, pistils, petals, its inimitable pencilings, its matchless hues, and incomparable fragrance, is a wondrous microcosm of the beautiful, and it attracts the gaze of the cultivated and the illiterate alike. Who can look upon the modest heart's-

ease, with simple cerulean, as it peers from behind a mossy stone at the luminary of day, without experiencing most exquisite sensations of the lowly beautiful? The rivulet that bubbles from a green hillside, and darts headlong down the declivity, forming, as it dashes onward, many a little cascade where spray sparkles in the brilliant sunlight, fixes the attention of the beholder, and awakens bright thoughts of the beautiful. Did you ever, of a calm, unclouded morning after a soft springtime shower, behold the cedar of fadeless green, while pendant from every spangle was a pure globule that glittered in the mellow light? The sparkles and coruscations from the conic evergreen form a thing of beauty which the imagination has never excelled. Every flower that blooms, every shooting sprig of grass, every tree that lifts its head toward the boundless sky, every green hillside, every smiling valley, every winding stream pouring its waters to the ocean, every fleecy cloud, every morning's gorgeous glow, every evening's resplendent hue, captivates the eye and transports the heart of the lover of the beautiful. The vaulted heavens, when lit with the myriad fires that burn interminably in the far-off spheres, when

"Twilight lets her curtain down,  
And pins it with a star,"

exhibit the most animating, inspiring, glorious display of natural beauty within the range of our senses. Go forth under the sky and watch the glittering hosts as they arrange themselves around the visible celestial zone. There cluster the softly twinkling Pleiades about their noted Alcyone, reputed center of the vast systems of spheres wheeling in immeasurable space. Electra, Maia, Taygeta, Alcyone, Celæno, Asterope, six lovely sisters, ever shining on through "the still lapse of ages," while Merope, the "lost Pleiad," wanders in unknown regions, wept and lamented by her tender-hearted loved ones. The brilliant gemini, Castor and Pollux, eastward of the Pleiades, conspicuously blaze in the vertical heavens, a beautiful instance of lasting concord. Behold the bold Orion, girt with flashing gems, armed with a gleaming blade, decked all over with unrivaled splendors,

the object of universal admiration, and the concentration of the magnificently beautiful! Turn south, or east, or west, or north, everywhere the ravished eye gazes upon groups of brilliant orbs casting their radiance over the "ebon brow of night." Look particularly at the assemblage of worlds blazing over the northern hemisphere. Ursa Minor, distinguished by the steady gleam of the Polar Star, seems modestly to retire into the misty depths of night, while thronging constellations press to do it honor as the apparent center of the universe. Ursa Major, with grander aspect, rises southward of the former, ever known and admired for its most attractive feature, the polished "Dipper," the workmanship of a Divine Artificer. Draco winds his his glittering yet terrible form among the limbs of Ursa Major and Ursa Minor, while Leo casts a glance of fire upon them all from his high place in the heavens. Turn again toward yonder gentle moon, and then toward Jupiter, lord of the planetary host, as he looks with haughty mien from his exalted throne. How mild and mellow the radiance of Luna as she noiselessly glides along her accustomed promenade! How grandly old Jupiter strides among the celestial inhabitants! how kingly in his aspect from the height of his power! Every single star that brightens the nocturnal heavens is a gleaming expression of the transcendently beautiful.

The natural adaptations which meet our earnest eye in all things, also afford deeply impressive instances of the beautiful. There is no confusion in the arrangement of the works of nature. Her principles and forces are all directed to some pertinent and useful end. The sun, as he blazes from day to day in his immovable centric position, is ever sending forth a powerful influence that binds the planetary worlds to himself, their concentric globe; and though they sweep with immense velocity through the trackless depths of space, and seem to fly off tangentially to wander lawlessly through the heavens, his centripetal power holds them in their respective orbits, and hurries them on in magnificent array to the completion of their mighty revolutions. The apparent confusion in the operation of the orbs that roll in the illimitable universe, is perceived by the astronomer's eye to be a grand



display of real and perfect harmony. The seasons, in their successive vicissitudes, exhibit an admirable and most beautiful arrangement for the accomplishment of the best ends of general good; and the diurnal revolution of our earth opens and closes the day, bringing the hours of labor and of repose, urging all active intelligences and instinctive natures to improve the genial light, and then, when they are wearied, calling them to their places of rest, closing their eyes with the dark curtain of night drawn around them, and lulling them to slumber by the solemn silence of all things.

Not only the statement of these great general principles is true and their operations beautiful, but the particulars of natural adaptations stir delightful emotions in the appreciative heart. Every animal, every fowl, every plant is formed for its own element. There it lives, accomplishes its purpose, resigns its life, and sinks into dust again. One may not, cannot usurp the sphere of another. The animal possessed of the instincts of the fowl would be incapable of the exertions it makes and unfit for the uses it answers. The fowl endowed with the attributes of the animal would be a monster. So it is in all nature.

Man, head and lord of the lower creation, stands a rare combination of the beautiful in physical, intellectual, and spiritual being. There are existences purely and simply intellectual and spiritual, and there are beings only and exclusively physical and intellectual, but man is the single complex and consistent embodiment of the physical, intellectual, and spiritual. From the consideration of this triple constitution, Young exclaims:

“How poor, how rich, how abject, how august,  
How complicate, how wonderful is man!  
How passing wonder He who made him such!  
Who centered in our make such strange extremes,  
From different natures marvelously mixed,  
Connection exquisite of distant worlds!  
Distinguished link in being's endless chain!  
Midway from nothing to the Deity!”

Body, earthly and mortal; mind, endowed with power of thought vast and profound; spirit, immaterial, ethereal, and

immortal. How noble and beautiful a conformity of contrary natures adorns this singular existence—man! Man is the terrestrial masterpiece of God's creative power and skill, and equally reflects the attributes of the attractive and the beautiful. His mental achievements and moral conquests form a panoramic view of the sublimely beautiful. Art, science, poetry, philosophy, law, human and divine, all the departments of intellectual effort, open their rich and magnificent treasures before his inquiring eye, and acknowledge the lordship of his gigantic powers. The awful darkness and wickedness of human nature, and its deep degradation in the most destructive and despicable vices, have demanded the philanthropic exertions of the lovers of purity and religion, and have elicited the most laudable and beautiful acts of moral heroism and religious enthusiasm. And the philosophic and devout mind finds here most glorious manifestation of relative beauty afforded by all sublunary things. From this point we *may* rise to the contemplation of the infinite and eternal Existence, whose glorious perfections constitute the only instance of the immutably, absolutely beautiful. How feeble reason to enter such a field of thought! Therefore, let us not attempt the unequal task.

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ART. VI.—*The Vision of Cagliostro.\**

THE last, and perhaps the most renowned of the Rosicrucians, was, according to a historical insinuation, implicated in that notorious juggle of the Diamond Necklace, which tended so much to increase the popular hatred toward the evil-doomed and beautiful Marie Antoinette. Whether this imputation was correct, or whether the Cardinal Duc de

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\* This wonderful literary production was published first in *Blackwood's Magazine* in 1847. It may well be reproduced here, as probably few of our readers ever read it.—EDITOR THEOLOGICAL MEDIUM.

Rohan was the only distinguished person deluded by the artifices of the Countess de la Motte, it is certain that Joseph Balsamo, commonly called Alexander, Count de Cagliostro, was capable of any knavery, however infamous. Guile was his element; audacity was his breastplate; delusion was his profession; immorality was his creed; debauchery was his consolation; his own genius, the genius of cunning, was the god of his idolatry. Had Cagliostro been sustained by the principles of rectitude, he must have become the idol as well as the wonder of his contemporaries; his accomplishments must have dazzled them into admiration, for he possessed all the attributes of a Crichton. Beautiful in aspect, symmetrical in proportions, graceful in carriage, capacious in intellect, erudite as a Benedictine, agile as an Acrobat, daring as Scævola, persuasive as Alcibiades, skilled in all manly pastimes, familiar with the philosophies of the scholar and the wordling, an orator, a musician, a courtier, a linguist—such was the celebrated Cagliostro. In his abilities, he was as capricious as Leonardo and as subtle as Macchiavelli; but he was without the magnanimity of the one or the crafty prudence of the other. Lucretius so darkened the glories of nature by the glooms of his blasphemous imagination, that he might have described this earth as a golden globe animated by a demon. Fashioned in a mould as marvelous as that golden orb, and animated in like manner by a devilish and wily spirit, was Balsamo the Rosicrucian.

Between the period of his birth in 1743, and that of his dissolution in 1795, when incarcerated in a dungeon of San Leo, at Rome, Cagliostro rendered himself, in a manner, illustrious by practicing upon the credulity of his fellow-creatures. Holstein had witnessed his pretended successes in alchemy. Strasburg had received him with adulation, as the evangelist of a mystic religion. Paris had resounded with the marvels revealed by his performances in Egyptian Free Masonry. Molten gold was said to stream at pleasure over the rim of his crucibles; divination by astrology was as familiar to him as it had been of yore to Zoroaster or Nostradamus; graves yawned at the beck of his potent finger; their ghostly habitants appeared at his preternatural bidding. The necro-

mantic achievements of Doctor Dee and William Lilly dwindled into insignificance before those attributed to a man who, although apparently in the bloom of manhood, was believed to have survived a thousand winters.

Opposite the Rue de Luxembourg, and parallel with the Rue de Caumartin, there stood, in the year 1782, a little villacottage or rustic pavilion. It was separated from the Boulevard de la Madeleine by a green paddock, and was concealed in a nest of laurustines and clematis. Autumn, that generous season which seems in its bounty to impart a smell of ripeness to the very leaves, had already scattered dyes of gold and vermilion over the verdure of this shrubbery. A night-breeze impregnated with vegetable perfumes, and wafting before it one of these leaves, stole between the branches—over the fragrant mould—across a grass-plot—through an open window of the cottage. The leaf tinkled. It had fallen upon the pages of a volume from which a man was reading by a lamp. At that moment the clock of the Capuchins toled out a doleful two; it was answered by the numerous bells of Paris. Solemn, querulous, sepulchral, quavering, silvery, close at hand, or modulated into a dim echo by the distance, the voice of the inexorable hours vibrated over the capital, and then ceased.

Alas, for the heart of Cagliostro!

The solitary watcher shuddered as the metallic sounds floated in from the belfries. Although startled by the dropping of the leaf, he closed the volume, leisurely placing it between the pages as a marker—*it*, so bright! so yellow! so typical of decay and mortality! The book comprised the writings of Sir Cornelius Agrippa.<sup>2</sup> Having tossed the old alchemist from him with an air of overwhelming dejection, the student abandoned himself to the most sorrowful reflections.

“Death,” thought the Rosierucian, “fills me with abhorrence; and yet life is totally devoid of happiness. Happiness! O delusive phantom of humanity, how art thou attainable? Through fame? Fame is mine, and I am wretched. Over the realms of civilization my name is noised abroad; in the populous cities the glory of my art resounds;

when my barge glided among the palaces of Venice, the blue Adriatic was purpled with blossoms in my honor. Fame? Fame brings not happiness to Cagliostro. Wealth? Not so. Ducats, pistoles, louis-d'or, have brought no panacea to the sorrows of Balsamo. Beauty? Nay; for in the profligate experience of capitals, the sage is saddened with the knowledge that comeliness, at best, is but an exquisite hypocrisy. I have strived also, vainly, for contentment in the luxuries of voluptuous living. The talisman of Epicurus has evaded my grasp—the glittering bauble! The ravishing ideal, Joy, has been to me not as the statue to Pygmalion: I have grovelled down in adoration at its feet, and have found it the same immobile, relentless, unresponsive image. Youth is yet mine, but it is a youth hoary in desolation. Centuries of anguish have flooded through my bosom, even in the heyday of existence. The tangible and the intangible, the visible and the invisible, the material and the immaterial have been at deadly strife in my conjectures. The present has been to me an evasion, the future an enigma; the earth a delusion, the heavens a doubt. Even the pomp of those inexplicable stars is a new agony of indecision to my recoiling fancy—so impassive in their unchangeableness, so awful in the quiescence of their eternal grandeur. Supreme, too, in my bewilderment, remains the problem of their revolutions—the cause of their impulsion, as well as of their creation. Baffled in my scrutiny of the sublime puzzle which is *domed* over the globe at nightfall, dizzy with the contemplation of such abysses of mystery, my thoughts have reverted to this earth, in which pleasure sparkles but to evaporate. No solace in the investigation of those infinitudes, which are only fathomable by a system revolting to my judgment—the system of a theocratic philosophy; no consolation in the dreamings evoked by the lore of the stupendous skies: my heart throbs still for the detection and possession of happiness. Nature has endowed me with senses—five delicate and susceptible instruments—for the realization of bodily delight. Sights of unutterable loveliness, tones of surpassing melody, perfumes of delicious fragrance, marvelous sensibilities of touch and palate, afford

me so many channels for enjoyment. Still the insufficiency of the palpable and appreciable is paramount; still the everlasting dolor interposes; the appetite is satiated, the aroma palls upon the nostrils, the nerves are affected by irritability, the harmony merges into dissonance; even the beautiful becomes so far an abomination that man is 'mad for the sight of his eyes that he did see.' Such is the sterile and repulsive penalty of the searcher after happiness. Happiness! O delusive phantom of humanity, how art thou attainable?"

A thrill pervaded the frame of the visionary as he paused in his meditations. Subtle as the birth of an emotion—solemn as the presage of disaster—terrible as the throes of dissolution, was the pang that agonized the Rosicrucian. His flesh crept upon his bones at the consciousness of a preternatural but invisible presence—the presence of an unseen visitant in the dead of the midnight! His heart quaked as he drank in, like Eliphaz, "*the veins of its whispers.*" There was no sound or reverberation, and yet the language streamed upon the knowledge of the listener with a distinctness beyond that of human articulation. The stillness of his solitude was only broken by the rustling of the night-breeze among the laurustines, and yet in the ears of Cagliostro there was the utterance as of unsubstantial lips—the sense as of a divine symphony—"the thunder, and the music, and the pomp" of an unearthly voice,

"Balsamo!" it cried, "thy thoughts are blasphemy; thy mind is darkened by the glooms of a most barren dejection. Away! vain skeptic, with the syllogism of infidelity. The glory of the immortal WILL evades thy comprehension in the depths of infinitude. When in its natural brightness, the spiritual being of man reflects that glory as in a mirror. Thine is blurred by sensuality. Tranquility is denied thee, because of the concupiscence of thy ambition. A profligate and venal career has troubled thy soul with misgivings. Thou hast scorned even the five senses—those golden portals of humanity! Arise, Balsamo, and behold the teaching of eternity!"



As the last sentence resounded in the heart of Cagliostro, up into the air floated the Rosicrucian and the voice.

## TIBERIUS.

Time and distance seemed to be conquered in the mysterious ascension, and an impenetrable darkness enveloped the impostor as he felt himself carried swiftly through the atmosphere. When he had somewhat recovered, however, from his astonishment, the motion ceased, and the light of an Italian evening beamed upon him from the heavens. A scene then revealed itself around Cagliostro, the like of which his eyes had never before beheld, or his imagination, in its wildest mood, conceived.

He was standing in a secluded grove in the island of Capræ. Fountains sparkled under the branches; blossoms of the gaudiest colors flaunted on the branches or enamelled the turf; laughter and music filled the air with a confusion of sweet sounds; and among the intricacies of the trees, bands of revelers flitted to and fro, clad in the antique costumes of Rome. Under the shadow of a gigantic orange bush, upon a couch of luxurious softness and embroidered in gorgeous arabesques, there reclined the figure of an old man. His countenance was hideous with age and debauchery. Sin glimmered in the evil light of his eyes—those enormous and blood-shot eyes, with which (*prægrandibus oculis*) the historian tells us he could see even in the night time.\* Habitual intemperance had inflamed his complexion and disfigured his skin with disgusting eruptions; while his body, naturally robust in its proportions, had become bloated with the indolence of confirmed gluttony. A garment (the *toga varilis*) of virgin whiteness covered his limbs; along the edge of the garment was the broad hem of Tyrian purple indicative of the imperial dignity; and around the hoary brow of the epicurean, was woven a chaplet of rose and aloe leaves.

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\* Thus writes Suetonius: "*Praegrandibus oculis, qui quod mirum esset, noctu etiam et in tenebris, viderent, sed ad breve, et quum primum a somno patuissent; deinde rurnum hebescebant.*"—Tib. cap. LXVIII.

Cagliostro recoiled in abhorrence before a spectacle at once so austere and lascivious. His spirit quailed at the sight of a visage in which appeared to be concentrated the infamy of many centuries. His soul revolted at the sinister and ferocious expression pervading every lineament and lurking in every wrinkle. As he gazed, however, a blithe sound startled him from the umbrage of the boughs. Quick, lively, jocund, to the clashing of her cymbals, there bounded forth an Italian maiden in the garb of a Bacchante. Her feet agile as the roe's, her eyes lustrous and defiant, her hair disheveled, her bosom heaving, her arms symmetrical as sculpture, but glowing with the roseate warmth of youth, the virgin still rejoiced, as it were, in the tumult of the dance. Grapes of golden-green, relieved by the ruddy-brown of their foliage, clustered in a garland about her temples, and leaped in unison with her movements. Around! with her raven tresses streaming abroad in ringlets—around! with her sandals clinking on the gravel to the capricious beat of her cymbals—around! with her light robes flowing back from a jeweled brooch above the knee—singing, sparkling, undulating, circling, rustling, the Bacchante entranced the heart of the Rosicrucian. She gleamed before him like the embodiment of enthusiasm. She was the genius of motion, the divinity of the dance; she was Terpsichore in the grace of her movements, Euterpe in the ravishing sweetness of her voice. A thrill of admiration suffused with a deeper tint even the abhorred cheek of the voluptuary.

By an almost imperceptible degree, the damsel abated the ardor of her gyrations, her cymbals clashed less frequently, the song faded from her lip, the flutter of her garments ceased, the vine-fruit dropped upon her forehead. She stood before the couch palpitating with emotion and radiant with divine beauty. In another instant she had prostrated herself upon the earth, for in the decrepit monster of Capreæ she recognized the lord of the whole world—Tiberius.

"Arise, maiden of Apulia," he said, with an immediate sense that he beheld another of those innocent damsels, who were stolen from their pastoral homes on the Peninsula to become the victims of his depravity. "Arise, and slake my

thirst from yonder goblet. The tongue of Tiberius is dry with the avidity of his passion."

An indescribable loathing entered into the imagination of the Bacchante even as she lay upon the grass; yet she rose with precipitation and filled a chalice to the brim with Falernian. Tiberius grasped it with an eager hand, and his mouth pressed the lip of the cup as if to drain its ruby vintage to the bottom. Suddenly, however, the eyes of the old man blazed with a raging light; the scowl of lust was forgotten; the vindictiveness of a fiend shone in his dilated eye-balls, and, with a yell of fury, he cast the goblet into the air, crying out that the wine boiled like the bowl of Pluto. He was writhing in one of those paroxysms of rage, which justified posterity in regarding him as a madman. The howling of Tiberius resounded among the verdure as the rattle of a snake might do when it raises its deadly crest from its lair among the flowers. Quick as thought, at the first sound of those inexorable accents, the grove was thronged with the revelers. They jostled each other in their solicitude to minister to the cruelty of the despot; and that cruelty was as ruthless, and as hell-born, as it was ingenious and appalling.

Obedient to a gesture of Tiberius, the Bacchante was placed upon a pedestal. For a moment she stood before them an exquisite statue of despair—exquisite even in the excess of her bewilderment. For a moment she stood there stunned by the suddenness of the commotion, and frantic with the consciousness of her peril. For a moment she gazed about her for aid wildly, but, alas! vainly. No pity beamed upon her in that more horrible Gomorrah. The marble trembled under her feet—a sulphurous stench shot through the crevices—the virgin shrieked and fell forward, scorched and blackened to a cinder. She was blasted as if by a thunderbolt.\*

Cagliostro looked with horror upon the ashes of the

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\*Those who are familiar with the classic historians, will see in this description no exaggeration whatever. Instruments for the destruction of life yet more awful and mysterious were employed by many of the predecessors, and many of the successors, of Tiberius, as well as Tiberius himself. That he was

Bacchante. He had seen youth stricken down by age; he had seen virtue annihilated, so to speak, at the mandate of vice; he had seen—and even *his* callous heart exulted at the thought—he had seen innocence snatched from pollution, when upon the very threshold of an earthly hell. While rejoicing in this reflection, he was aroused by the stertorous breathing of the emperor. The crowned demon of the island was being borne away to his palace upon the shoulders of his attendants. Although maddened by an insatiable thirst, and by a gloom that was becoming habitual, the monster lay upon his cushions as impotent as a child, in the midst of his disease and iniquities.

At the feet of the Rosicrucian were huddled the bones of the virgin of Apulia; and the babbling of the fountains was alone audible in the solitude.

“Such,” said the mournful voice, as Cagliostro again felt himself carried through the darkness, “such, Balsamo, are the miseries of a debauched appetite.”

HEROD AGRIPPA.

In another instant the impostor was standing upon the floor of a gigantic amphitheater in Palestine. The whole air was refulgent with the light of a summer morning, and through the loopholes of the structure, the eye caught the blue shimmer of the Mediterranean. Banners emblazoned with the ciphers of Rome fluttered from the walls of the amphitheater. Its internal circumference was thronged with a vast concourse of citizens; and immediately about the Rosicrucian, groups of foreign traders, habited as if for some unusual ceremony, were scattered over the arena. Expectation was evinced in every movement of the assemblage, in every murmur that floated around the benches. The worshippers were there, it seemed, and were awaiting the high priest. That high priest was approaching, and more than a high priest; for Herod Agrippa, the tetrarch of Judea, had

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capable of atrocities yet more terrific, and that murders of the most inhuman kind were the consequence of almost every one of his diabolical whims, those acquainted with the picturesque narratives of Suetonius already know.

descended from Jerusalem to Cæsarea, for the celebration of warlike games in honor of the Emperor Claudius, and, on the completion of those festivities, the deputed sovereign had consented, at the intercession of Blastus, to receive a deputation of certain Phenician ambassadors who were solicitous for an assurance of his clemency. Those envoys—the merchant princes of Tyre and Sidon—were tarrying in the public theater of the city, for the promised interview, in presence of the people of Samaria.

Cagliostro marveled, as he scanned the scene before him, whether it were all a reality or a delusion of his fancy; but the rapping of the surge upon the adjacent beach and the perfume of Oriental spices impregnated the breezes from the Levant, and even the notes that swarmed about him like phosphoric atoms, proved that it was no juggle of distempered imagination.

Suddenly the air was rent with acclamations; the crowd rose as if by a single impulse; trumpets sounded in the seven porches of the amphitheater; again the plaudits shook the air like the concussion of enthusiasm, and the deputation in the arena prostrated themselves in the dust. Balsamo saw, at once, the reason of this rejoicing; he saw the tetrarch of Judea seated upon a throne of ivory. The crown of Agrippa glittered upon his forehead with an unnatural brightness—it was of the purest gold, radiating from the brow in spikes, and flecked with pearls of an uncommon size. Silent, erect, inflated with pride at his own grandeur and the adulation of the rabble, sat the King of Palestine. Silent, awe-stricken, uncovered before the majesty of the representative of Claudius, stood the people of Samaria and Phenicia. Extreme beauty, of an elevated and heroic character, shone upon the features of Herod, although his beard was grizzled with the passage of fifty-four winters. In the midst of the silence of the populace, the morning sun rose, almost abruptly, above the topmost arches of the edifice, and darted his beams full upon the glorious garments of Agrippa. It played in sparkles of intense luster upon the jewels of his diadem; and upon the outer robe, which was of silver tissue, woven with consummate skill and powdered

with diamonds, the refraction of the sunlight produced an intolerable splendor.\* The Samaritans shielded their eyes from its magnificence; they were dazzled; they were blinded; they thrilled with admiration and astonishment.

Agrippa spoke.

At the first sound of his accents there was a whisper of awe among the multitude; it increased, it grew louder, it arose to the heavens in one prolonged and jubilant shout of adoration.

"It is a god!" they cried; "it is a god that speaketh, not a man!"

As the language of that impious homage saluted the ears of Herod, his mouth curled with a smile of satisfaction, his soul expanded with an inexpressible tumult of emotions, he drank in the blasphemous flatteries of the rabble, and assumed to himself the power and the dignity of the most high God. Yet in the very ecstasy of those sensations, his countenance became ghastly, his lips writhed, his eyes beheld with unutterable dismay the omen of his dissolution—the visible phantom of an avenging Nemesis. He staggered from his throne, crying aloud in the extremity of his anguish; a sudden corruption had seized upon his body—he was being devoured by worms.

The heart of Cagliostro quailed within him at the lamentation of the people of Samaria, as they beheld their idol smitten down by death in the midst of his surpassing pomp. Even the Jewish hagiographer tells us, with pathetic simplicity, that King Agrippa himself wept at the wailings of the adoring mob.

Again the alchemist found himself enveloped in darkness; again the unearthly voice stole into his brain.

"Lo," it said, "how the frame rots in the ermine; how the body and soul are polluted by vicious passions! Such, Balsamo, are the penalties of the lusts of the flesh."

MILTON.

Another scene then revealed itself to the Rosicrucian, but

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\* His garb, writes Josephus, was so resplendent as to spread a horror over those that looked intently upon him.—*Lib. xix, c. 8.*



one altogether different from those he had already witnessed. Instead of being in an Oriental amphitheater, he was standing in a rural lane; instead of tumult he found tranquility; instead of regal pageantries an almost primitive simplicity. He inhaled the sweet smells of clover and newly-turned mould with a zest hitherto unexperienced. The gurgling of a brook by the wayside saluted his ears, as it struggled through the rushes and tinkled over the pebbles, with a sound more agreeable than he ever remembered to have heard from the instruments of court musicians. For the first time nature seemed to disclose her real loveliness to his comprehension. Everywhere she appeared to abound with beauties; in the bee that lit upon the nettle and sucked the honey out of its blossom; in the nettle that nodded under the weight of the bee; in the dew that dropped like a diamond from the alderbough when the thrush alighted on its stem; in the thrush that warbled till the speckled feathers on its throat throbbed as if its heart were in its song; in the slug that trailed a silver track upon the dust; in the dust itself that twirled in threads and circles on the ground as the wind swerved round the corner of the hedgerow. Cagliostro was entranced with the most novel and pleasurable emotions, as he strolled on towards the building he had already observed. From the elevation of the ground which he was traversing, his glance roved with admiration over a wide and diversified extent of country; over a prospect richly wooded and teeming with vegetation; over orchards laden with fruit and knee-deep in grass; over fields of barley bristling with golden ripeness; over distant mills, churning the water into foam, and driving gusts of meal out through the open door-way; over meadows where the sheep cropped the cool herbage and the cattle lay in the sunshine sleeping; over village steeples, over homesteads brown with age, or hid amongst the verdure. The worldling scanned the profusion of the panorama with an amazement that was exquisite from its newness. He marvelled at the charms that strewed the earth in such abundance; at the almost unnumbered forms and colors of her vitality; at the wonderful harmony that subsisted amidst all those various hues and

shapes. Never had the joys derivable from the sense of vision appeared of so much value as now that he gazed into the deep and delicious magnificence of nature. His sight, with a sort of luxurious abandonment, strayed over the contrasts, and penetrated into the distances of the landscape; his bosom swelled with the consciousness of sympathy with that creation of which he felt himself to be but a kindred unit, or, at best, a sentient atom.

It was while absorbed in these sensations that Cagliostro paused before the rustic dwelling-house towards which his steps had been involuntarily directed. The building was situated a few paces from the pathway. There was nothing about it to arrest the attention of a passer-by, except perhaps an appearance of extreme but picturesque humility. The walls were riveted together with iron bands in cross-bars and zigzags; the brickwork was decayed and crumbling away in blotches; the roof was low and thatched. Yet, in spite of these evidences of poverty, the scholar regarded the structure with a reverential aspect—with such an aspect as he might have presented had he contemplated the hut of Baucis and Philemon.

The threshold of this obscure edifice formed of itself a bower of greenery, thickly covered with the blooms of the honey-suckle. Under the porch was seated a man of a most venerable countenance. He was muffled in a gray coat of the coarsest texture, and his legs being crossed, a worsted stocking and a slipper of untanned leather betrayed the meanness of his under garments. His hair, brilliant with a whiteness like that of milk, was parted in the center of the forehead, and fell over his shoulders in those negligent curls called *oreilles de chien*, which became fashionable long afterwards, during the days of the French Directory. Had the alchemist remained profoundly ignorant as to the identity of the old man, he must still have observed with interest, features which were equally characterized by the pensiveness of the student and the paleness of the valetudinarian. He knew, however, instinctively, as he had done upon the two preceding occasions, that he beheld a personage of illustrious memory. And he knew rightly, for it was Milton. While

the great plague was desolating the metropolis, he had escaped from the residence in Artillery Walk, and sought security from the contagion by a temporary sojourn in Buckinghamshire.

Opposite the immortal sage stood a person of about the same years, but of a very different deportment—it was the dearest of his few friends, and the most ardent of his many worshippers, Richardson. The latter was leaning against the trunk of a great maple tree that grew close to the parlor-lattice, stretching forth its enormous branches in all directions, and mingling its foliage with the smoke that issued from the chimney. Richardson had been reading aloud but a moment before from a volume of Boccaccio; he had placed the book, however, upon the window-sill, in obedience to a movement of his companion, and continued, with his arms folded and his eyelids closed, a silent and almost inanimate portion of the domestic group. The quietude which ensued was so contagious that Cagliostro remarked with a feeling of listlessness, the details and accessories of the spectacle—the silk curtains of rusty green festooned before the open window, the tobacco-pipe lying among the manuscripts upon the table, even the slouched hat hanging from the back of an arm-chair. The rambling meditations of Balsamo were soon concentrated upon a loftier theme, by the voice of Milton singing in a subdued tone the antistrophe of a favorite ode of Pindar. As the noble words of the Greek lyrist rolled with an indescribable gusto from the lips of Milton, it seemed to the Rosicrucian that he had never before comprehended the true euphony of the language. And the visage of the old bard responded to the strain of Pindar; it was illumined with a certain majesty of expression that imparted additional dignity to a countenance at all times beaming with wisdom. In appreciating the Pagan poet, the poet of Christianity appeared to glow with enthusiasm like that which entranced his whole soul in the moments of his own superb inspiration.\* Nor was the grandeur of the head diminished in any

\* It is impossible for any one devoted to the study of "Paradise Lost," of "Comus," even of "Sampson Agonistes," and especially of "Il Penseroso" and "L'Allegro," to doubt that their writer was carried away at times by the

manner by the unpoetical proportions of the body, for, according to the acknowledgment of his most partial biographer, Richardson, the stature of Milton was so much below the ordinary height, and so much beyond the ordinary bulk, that he might almost be described as "short and thick." Yet, notwithstanding these peculiarities of the frame, an august radiance seemed to envelop the brow—a brow hoary alike from years and from misfortune—and to invest with a sublime air the figure of that old man huddled in that old gray coat. Cagliostro gazed with profound interest upon Milton as the rolling melody of Pindar streamed into his ears, when suddenly the song ceased, and the face of the singer was raised to the resplendent light of the heavens. Alas! those eyes turned vacantly in their sockets; those eyes which had once looked so sorrowfully on the sightless Galileo; those eyes which had mourned over the ashes of Lycidas, and rained upon them tears transmuted by poetry into a shower of precious stones! The misery of his blindness recurred to Milton himself at that same instant. A cloud of grief descended upon his countenance. He experienced one of those poignant feelings of regret which, in our own day, occasionally oppress the heart of Augustin Thierry—for, with the sensibility of a poet, he *knew* that the hour was beautiful. Never had Cagliostro seen human face express such exquisite but patient suffering; it seemed to be *listening* to the loveliness of the earth; it seemed to be *inhaling* the glories of nature, as it were, through those channels which were not obliterated. The stirring of the leaves, the scent of the woodbine, the pattering of the winged seeds of the maple upon the pages of Boccaccio, the fitful twittering of the birds—all ascended as offerings of recompense to the blind man, but they only tended to enhance the sense of his affliction. He caught but the skirts of the goddess of that creation whose glories he had chanted in his celestial epic; and yet no murmur escaped from the dejected lip of Milton!

Again darkness surrounded the Rosicrucian—again the awful voice resounded in his imagination.

æstrum, or divine afflatus, although Dr. Johnson discredits "these bursts of light, and involutions of darkness, these transient and involuntary excursions and retrocessions of invention."—See *Lives of the Poets*, vol. i, p. 188.

"Behold!" it said, "the sorrows of the great and virtuous when the light is quenched; behold the divine prerogative of those who see! And know, Balsamo, that such are the boons thou hast contemned—such are the faculties thou hast polluted."

MIRABEAU.

After a scarce perceptible pause, the voice resumed: "The miseries of those who have abused or lost the powers of seeing, of tasting, or of feeling, have been revealed to thee, O skeptic! Thine eyes have penetrated into the dim retrospections of the past. Look onwards, Balsamo, and thou shalt discern the things that are germinating in the womb of the future."

Cagliostro had scarcely heard this assurance when the curtain, hitherto impenetrable to mortal, was raised—the dread shadows of the future were dispelled. He found himself in the upper apartment of one of the most distinguished mansions in Paris. The chamber, which was lofty and spacious, was enriched with the most costly furniture and the most gorgeous decorations. Pilasters, incrusting with marble and enameled with lapis-lazuli, broke the monotony of the walls and supported the ceiling with their capitals. Between these pilasters were pedestals surmounted with statuary and busts; and these, again, were reflected in the mirrors hung about the room in profusion. An almost Oriental luxury characterized the Turkish carpets, as soft as the green sward, and the draperies of velvet which concealed the windows, and fell in graceful folds about a bed at the opposite end of the apartment. An antique candelabrum stood upon the mantel-piece and shed a rosy and voluptuous light over this domestic pomp, while some odorous gums crackled in a chafing dish upon the hearth, and loaded the air with their fragrance.

Familiar as the Rosicrucian was with splendor, his glance roved over these appurtenances with delight, for he had never before seen the evidences of wealth so enhanced by the evidences of refinement. He thought that the possession

of such a dwelling would be something towards the realization of happiness. In the very conception of that ignoble thought, however, he received a solemn and effectual admonition. Before him, in the silent chamber, on either side of it groups of attendants and men robed in the costumes of the court and the barracks, was a death-bed. It was the death-bed of an extraordinary being, the owner of all this grandeur. It was the death-bed of Honore-Gabriel de Mirabeau.

The patrician demagogue reposed upon the pillows in the final stage of dissolution, and his broad forehead was already damp with the sweat of his last agony. Cagliostro surveyed the dying tribune with emotion, for in the very hideousness of his countenance there was a subtle and indefinable fascination. The gigantic stature which had so often awed the tumults of the National Assembly was prostrate. The voice, whose brazen tones, had sounded like a trumpet over the land, was hushed; that voice which had exclaimed with such sublime significance to the Marseillais, "When the last of the Gracchi expired, he flung dust towards heaven, and from this dust sprang Marius!" that voice which had conquered the aversion of Mademoiselle de Marignan with its seductive melody; that voice which had been at once the oracle of the king and the law of the rabble. Mirabeau lay before the Rosicrucian with his natural ugliness rendered yet more repulsive by the tokens of a terrible malady. The touch of death imparted additional horror to the massive deformity of his skull, to the coarseness of his pock-marked features, to his sunken eyeballs, to his cheeks scarred by disease, to his hair bristling and disheveled like that of a gorgon. Still, through all these unsightly and almost loathsome peculiarities, there was perceptible a sort of masculine susceptibility. It was that susceptibility which gave zest to his debaucheries, and occasionally subdued into pathos the storms of his dazzling and sonorous eloquence.

Never was a solitary life prized by so many millions as that which was then ebbing from the breast of Mirabeau. He seemed to be the only guarantee for the solid adjustment of the Revolution. With his disappearance, all hope of tranquility and good government was prepared to vanish.



His was the intellect in which the extremes of that momentous epoch were united. He was the antithesis of public opinion. Noble by birth and plebeian by accident, a democrat in principle and a dictator in ambition, the shield of the monarch and the sword of the people, he was placed exactly between the contending powers of the age. He was the arbiter between the royalty and revolt; on the one side he acquired the obedience of the sovereign through his fears, and on the other he obtained the allegiance of the multitude through their aspirations. His supremacy occupied at the same moment the palace, the legislative chamber, and the market place; for all recognized in him the omen of their good fortunes, and *through* him the realization of their wishes. Flattered by the minions of the monarchy, applauded by the members of the National Assembly, and idolized by the mob, his influence rested, as it were, upon a triple foundation. And yet, by a contradiction as remarkable as the anomalies of his own character, all parties were disposed to rejoice at the probability of his departure. The king was gratified at the thought of his removal, forasmuch as Mirabeau was the impersonation of a formidable sedition; the political adventurers exulted in the prospect of his decease, because he monopolized popularity and rendered them insignificant by the contrast of his colossal genius; the people, in like manner, were not altogether displeased at the notion of his extinction; because he appeared to them the only obstacle between themselves and the supreme authority. All valued him as their present preserver, and all hated him as their future impediment. Such were the conflicting sentiments entertained towards Mirabeau during the last incidents of his eccentric and volatile career. And in the midst of so many antagonistic interests, he alone remained unshaken and unappalled, his oratory rendering him still the mouth-piece of the Revolution, his duplicity its diplomatist, and his intellectual contrivance its statesman. Nor was he satisfied with these successes; he sought others and was equally fortunate. Profligacy and legislation equally divided his enthusiasm between them, and proved him to be not only the most daring politician, but the most debauched citizen in France.

His power and popularity had now, however, reached their apogee, and Honore-Gabriel Riquettii Comte de Mirabeau was stretched upon his death-bed.

Cagliostro approached the couch and listened, for the great demagogue was speaking. His voice was harsh even in a murmur, though it still retained, according to Lemercier, "a slight meridional accent." The rosy light of the candelabrum beamed upon his cadaverous lips.

"Sprinkle me with perfumes, crown me with flowers, that thus I may enter upon eternal sleep."

Memorable words—the last words of Gabriel de Mirabeau. They embody the spirit of his sterile philosophy, and are in unison with the evanescence of his genius.\* As Cagliostro observed the limbs convulsed and the eyes glazed with a simultaneous pang, he was caught up again into the darkness, and again his soul hearkened to the whispers of the Holy Voice.

"Thus," it said, "are those recompensed with disease and satiety who are the slaves of their meanest as of their noblest appetites; thus is their talisman shattered in the hour of its attainment."

#### BEETHOVEN.

When the reproachful accents ceased, Balsamo felt his feet once more pressing the earth and the breezes rustling against his domino. He was wandering in the garden of what is termed the Schwarspanier House, situated on a slope or glacis in the outskirts of Währing. The evening was so far advanced that candles already twinkled from the upper windows of the building, while the fires of the kitchen checkered the shrubs and gravel with patches of glaring light. Through the flower-beds and along the intricate paths of the shrubbery, the alchemist strolled at a languid pace, musing upon the things he had already witnessed, when his vigilant ears caught the tones of a musical instrument. Although it

\* Even M. Alphonse de Lamartine acknowledges of Mirabeau that neither his character, his deeds, nor his thoughts, have the brand of immortality.—*Hist. Giron.*, Liv. 1, chap. 3.

was scarcely audible from the distance, Cagliostro was struck by the extreme beauty and *espieglerie* of the performance. He hurried forward in the direction from which the sounds proceeded, and at each step they became more distinguishable and bewitching. After a momentary feeling of indecision when he reached the walls of the Schwarzpanier, the alchemist ascended a flight of steps, and passed through the open casement of a French-window into a modest sitting-room. The musician whose skill had attracted him, was seated in the gray twilight at a piano. Cagliostro scarcely noticed that he was a man of short stature but of muscular proportions; he scarcely remarked, indeed, either the apartment or its occupant; his whole consciousness was absorbed in the melody that streamed from the instrument.

At first the fingers of the player seemed to frolic over the keys, as though they toyed with the vibrations of the strings. The sounds were sportive and jocund; they rippled like laughter; they were capricious as the merriment of a coquette. Then they merged into a sweet and warbling cadence—a cadence of inimitable tenderness, the very suavity of which was rendered more piquant by its lavish variations. The measure changed with an abrupt fling of the treble-hand; it gushed into an air quaint and sprightly as the dance of Puck—comic, odd—sparkling on the ear like zigzags; it threw out a shower of notes; it was the voice of agility and merriment; it was grotesque and fitful, droll in its absurd confusion, and yet nimble in its amazing ingenuity. Gradually, however, the humorous movement resolved itself into a strain of preternatural wildness; a strain that made the blood curdle, and the flesh creep, and the nerves shudder. It abounded with dark and goblin passages; it was the whirlwind blowing among the crags of the Jungfrau, and swarming with the forms and cries of the witches of the Walpurgis; it was Eurydice traversing the corridors of hell; it was midnight over the wilderness, with the clouds drifting before the moon; it was a hurricane upon the deep sea; it was everything horrible, wierd-like, and tumultuous. And through the very fury of these passages there would start tones of ravishing and gentle beauty—the incense of an adoring heart

wafted to the black heavens through the lightnings and lamentations of Nineveh. Again the musician changed the purpose of his improvization; it was no longer dismal and appalling, it was pathetic. The instrument became, as it were, the organ of sadness; it became eloquent with an inarticulate woe; it was a breast bursting with affliction, a voice broken with sorrow, a soul dissolving with emotions. Then the variable harmonies rose from pensiveness into frenzy, from frenzy into the noise and shocks of a great battle; they swelled to the din of contending armies, to the storms and vicissitudes of warlike deeds, and soared at last into a pæan such as that of victorious legions when—

“Gaily to glory they come,  
Like a king in his pomp,  
To the blast of the tromp,  
And the roar of the mighty drum!”

As the triumphant tones of the instrument rolled up from its recesses, and filled the apartment with a torrent of majestic sounds, as the musician swayed to and fro in the enthusiasm of his sublime inspirations, and enhanced the divine symphony by the crash of many thrilling and abrupt discords, the Rosierucian gazed with awe upon the responsive grandeur of his countenance. The impetus of his superb imagination imparted an inconceivable dignity to every lineament—to his capacious forehead, to his broad and distended nostrils, to the fierce protrusion of his under lip, to the mobile and generous expression of his mouth, to the tawny yellow of his complexion, to the brown depths of his noble and dilated eyes. There was something in unison with the glorious sounds that reverberated through the chamber, even in the enormous contour of his head and the gray disorder of his hair. He seemed to exult in the torrent of melody as it gushed from the piano and streamed out upon the dusk of the evening. While Cagliostro was listening, in an ecstasy of admiration, he was startled by a sudden clangor among the bass-notes—the music seemed to be jumbled into confusion, and the ear was stunned by a painful and intolerable dissonance. On looking more intently,

he perceived that the composer had let one hand fall abstractedly upon the key-board, while the other executed, by itself, a passage of extraordinary difficulty and involution. Then for the first time, the thought struck him that the musician was deaf.\* Alas! the supposition was too true; Beethoven was cursed with the loss of his most precious faculty. Those who appreciate the full splendor of his gigantic genius, those who conceive, with a distinguished composer now living, that "Beethoven began where Haydn and Mozart left off;" those who coincide with an eminent critic, in saying that "the discords of Beethoven are better than the harmonies of all other musicians;" those, in fine, who worship his memory with the devotion inspired by his compositions, can sympathize in that terrible deprivation of the powers of hearing, by which his art was rendered a blank and the latter years of his life were embittered. They will remember with gratitude the joys they have derived from the effusions of his fruitful intellect; they will call to their recollection the joyous chorus of the prisoners in *Fidelio*; the sublime and adoring hymn of the "Alleluia" in *The Mount of Olives*; the matchless pomp of the *Sinfonia Eroica*; the passionate beauty of the sentiment of *Adelaide*; the aerial grace of his quartettes and waltzes, the thrilling and almost awful pathos of the dirge written for six trombones—but, above all, they will recall to mind the noblest work ever conceived and perfected by composer, one of the greatest achievements of the human mind, *The Mass in D*. And, bearing these wonders in their memory, their hearts will ache for the doom of Ludwig Von Beethoven. None of these things, however, being known to the Rosicrucian, his sympathies were aroused solely by what he himself had heard and witnessed. Still that was more than enough to fill his whole soul with commiseration, especially as the sounds

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\* This incident was suggested by a touching sentence in Schindler's biography of Beethoven. After observing that the outward sense no longer co-operated with the inward mind of the great composer, and that, consequently, "the outpourings of his fancy became scarcely intelligible," Schindler continues: "Sometimes he would lay his hand flat upon the key-board, and thus drown, in discordant noise, the music to which his right hand was feelingly giving utterance."—See *Life of Beethoven*.

again burst in bewitching concert from the instrument, and a new inspiration lit up the visage of the musician. Cagliostro found himself, with profound sorrow, returning into the silent darkness, and the solemn voice stealing, for the last time, into his brain.

"Behold, Balsamo," it said, "the pleasures that may vanish with the loss of hearing. Behold, and shudder at the remembrance of thy blasphemies. Recognize the goodness of Omnipotence in thy five senses; value them beyond either rank, or wealth, or dignity, or fame, or power; value them as the five mysterious talismans of human life; and, in thy virtuous employment, know that earthly happiness is attainable!"

While these words were resounding in his mind, the Rosicrucian felt himself carried with inconceivable swiftness through the atmosphere. Immediately they ceased he became motionless, though he was still enveloped in the shadows of night. All that had recently occurred to him, all the strange and moving circumstances of which he had been a spectator, then thronged upon his recollection, and stirred his heart with astonishment. His imagination responded to his amazement. He revisited again, in thought, the blooming grove of Capreæ, the pageantries of Cæsarea, the green lanes of Buckingham, the luxurious *salon* of Paris, and the twilight of the garden of Währing. Italian beauty lived again in his remembrance, but a beauty marred by licentiousness and cruelty. He seemed to behold once more the multitudes of Palestine, the landscapes of England, the dainty splendors of France, and the tranquil homes of Germany. Gradually, however, his reflections became less incoherent, and the meaning of the vision appeared to evolve itself before him, in inductions fraught at once with reproach and consolation. Coupling together the truths enunciated by the voice of his unseen visitant and the spectacles revealed to him in succession through its agency, the alchemist bethought himself whether his original impressions as to the conditions of humanity, might not, in a great measure, have been erroneous. What he had just witnessed assured him, in an unanswerable manner, that overt crimes or overt virtues were



merely the good or evil employment of one or other of the five senses; that they were the bright and black spots upon the spiritual nature of man, the *faculæ* and the *maculæ*, as it were, on the disc of his conscience. He perceived especially that these organs were the channels through which that immaterial portion of humanity was brought into communication with a material existence, was compelled to endure its miseries, or was enabled to appreciate its enjoyments. Balsamo had been taught the inestimable value of those senses, and the penalties of such as abused them by their vices. Five incidents, most touching or most appalling had reminded him of the exquisite pleasure derivable from created things, through the eyes, through the nostrils, through the ears, through the palate, and through the nerves. He had seen the anguish, moreover, of those who suffered from the deprivation of either sense, or of those who were tortured by the result of their own heinous misapplication. He had seen this in the insanity of Tiberius, in the torments of Agrippa, in the sadness of Milton, in the desolation of Mirabeau, and even in the philosophic sorrows of Beethoven. The emperor, the tetrarch, the poet, the demagogue, and the musician, crowded upon his memory and appealed to his judgment with the same melancholy distinctness. Still the villainous predilections of the Rosierucian contended for the mastery, although his intellect recognized the wisdom of the vision. A fierce strife arose between his passions and his reason.

Suddenly his eyes opened to the splendor of an autumn morning; and as the sunlight poured along the Boulevard de la Madeleine, as it gilded every blade of grass in the paddock, and streamed in golden pencils through the open window of the cottage, it glittered upon his cheek like raindrops.

Cagliostro was weeping.

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ART. VII.—*Excellency of Cumberland Presbyterianism: An  
Explication of Romans xiii, 1.*

For there is no power but of God: the powers that be are ordained of God.  
—Romans xiii, 1.

I.—1. EXPLICATION. This scripture, being found in the epistle of Paul to the Romans, is a part of his advice to the Christians at Rome, especially it is so much of his advice to them as bears upon their relationship to the Roman authorities, and their duty upon that relationship.

2. Analysis. There are two propositions in this scripture. The first may be transformed into the following: All power is from God. This form is more convenient for discussion in a practical article. The second proposition may stand for treatment in the form in which it is found in the sacred Scriptures.

3. Definition. Behind all authorities, influence, or force, is the abode of *power*. When in any possible connection these terms are used, they must be used with the precedent notion of *power*; indeed, the terms authority, influence, force, and cognate terms, are concrete words, the analysis of which must always unfold *power* as their great abstraction.

Power, as an abstraction, is absolutely simple; that is to say, uncompounded, and therefore undefinable, simply from the well known truth that whatever is absolutely plain cannot be made more so. We get the notion of it, not by definition, but first by consciousness direct, without any explanation or apology. We know power just because we cannot help ourselves. It is a phenomenon of mind—of our own minds. Secondly, by the phenomena of matter.

Power is not a phenomenon of matter, but it lies behind these phenomena; their presence effectually is the registration of power's presence. As an example, all change of position, either in matter, in masses, or as molecules, which we call motion, is an evidence of present power, therefore the means of its knowledge.

I have said power is not a phenomenon of matter. It is a

phenomenon of mind only. If it is a phenomenon of mind and matter both, then they are not distinctive—therefore identical; consequently the materialists are right; or, on the other hand, all things are spirit, and the spiritualists are right; neither of which conclusions can be admitted; so we are driven back, whether we will or not, to the proposition that mind and matter are wholly distinct, and so have not one single phenomenon in common. Power, then, being a phenomenon of mind, cannot be a phenomenon of matter. Then all this talk of the scholars about the force of nature, means only that there is a spiritual God behind matter, breathing power upon the face of the “great deep,” as Moses said of it in the beginning.

We have explained that power may be known, first, without media; and, secondly, by the appearance of matter; and now, thirdly, power may be known by its effects upon minds in the formation of history present, and the formed history of the past. To illustrate: wherever subordination is presented in the history of man, or, which is the same thing, wherever obedience is witnessed in the history of mankind, power is identified then and there.

II. Argument. The first proposition of this scripture is, being transformed, “all power is of God.” We have seen in the explanation of this scripture, that power is not an attribute of matter; we therefore eliminate at once its residence from all matter. Being eliminated from matter, there is but one alternative, and that is to seek its abode in mind or spirit. According to what has gone before, we find it to be the distinction of spirit. The expression, “all power,” which is a substitute for one of the same scope in the original text, is an expression of illimitation or of infinity. As all created beings are finite, no thought of the infinite can be attributed to them, and hence all power cannot be attributed to men or angels. It, therefore, directly or indirectly, must belong only to God, which is asserted by this scripture. The elaboration of the distribution of God’s power need not be undertaken here; it is as illimitable as God’s power, which in turn is infinite, like God himself.

The second proposition, “The powers that be are ordained

of God," claims our attention next. It may be argued, first, that as all power is of God, as he is omnipotent, therefore all manifestations of subordinate power, or all power manifested as subordinate, is *a priori* from him. There can be no other possible authority for it. The very finiteness of creatures is self-evidence that they are derived. Hence they are ordained. The scriptures are abundant in support of this proposition. In Colossians I, 16, this remarkable declaration is made: "For by him were all things created that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him;" and, further, in the seventeenth verse the proposition, "by him all things consist," is made. Also, in Romans XI, 34-36: "For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things."

Having very briefly explicated and argued our scripture, we propose in the next place to give a practical view of the subject, or to look into the application of power, or God's power, in a governmental sense.

There are three great modes or methods of application of delegated power, and the methods are found in Church and State, civil and ecclesiastical jurisdiction. I will name for the purpose of distinction, first, the centralized; second, the segregated or decentralized; third, the balanced or conserved. Whenever power is centralized into the hands of one man, until his will, expressed in words, is written law or a rule of conduct for the governed, it is power centralized as intensely as it is possible for it to be. When power is distributed to the last degree, or until every individual to be governed is at the same time a part of the governor, it is power decentralized, as far as the case will admit. When these poles are thrown together, until power is equated, it is conserved.

The first, as is well known, is called imperialism or monarchy. The second is called democracy, and the third republicanism. These all are well known political distinctions.

We have many exemplifications in the history of the past, and we propose to let them stand for themselves upon their factual basis. These distinctions are also found more or less plainly delineated in ecclesiastical history. The first, in its unmodified presentment, is called a theocracy, a government in which God is the supreme potentate. This is exemplified in the history of the Jews, from the calling of Abraham to the anointing of Saul. It is also a fact in the kingdom of Christ, or the gracious kingdom of God. From the nature of God and of intelligent relationships in his government, it cannot but be the best possible government for mankind.

But further down in ecclesiastical history, the centralized power is seen in every form of episcopacy. The most intense example is seen in what is commonly known as the Roman Catholic Church, and its focal point finds an abode in the person of the Pope of Rome. The Catholic Church gives, and has ever given, to the world the ecclesiastical pole of centralization of power. The antipodal of this is seen in the congregational feature of ecclesiastical history. Here we have power segregated into the many separate petty organizations that may exist. There have been, and perhaps are, examples of greater decentralization than Congregationalism, but they are scarcely worthy of attention or mention. The grand and glorious equation of these ecclesiastical polarities or antipodes is found in Presbyterianism. I make this assertion with no vain-glorious feelings. I assert the proposition simply upon the facts in the case. Presbyterianism is not a centralization of power on one hand, nor is it the segregation of power on the other. But, from its very organic structure, carries power beautifully and harmoniously between these extremes, and, may I say, between these fearful extremes. To be a little more specific: first, there is no Pope in Presbyterianism, and not only so, but there is nowhere in all the borders of Presbyterianism to be found anything like a Pope. Neither is there a college of Popes into whose hands that power, ordained among men of God, and for man's good, may be centralized. Again, no congregation in the Presbyterian Church has any power to legislate for the Church or for itself. These congregations in the Presbyterian Church

cannot expel one of their own members without concurrent power from a more centralized locality. So you see we have no Pope-power or Congregational-absolutism over us, but power somewhat centralized in the Presbytery from the people, and somewhat decentralized from the Pope, which is power *in equilibrio*, power equated or power balanced.

The centralized ecclesiastical power is too strong, the decentralized too weak, but the balanced ecclesiastical power, or Presbyterianism, is neither too strong nor too weak. It is strong enough to command obedience and respect, and weak enough to effectually and forever curb undue ambition on the part of the lovers of power among its rulers. Therefore I conclude that, among the powers that are ordained of God, republican Presbyterianism is the easiest, safest, and most happy on the face of the globe.

My argument upon the propositions of our scripture have been favorable to Presbyterianism in general. But a further argumentation of these propositions will show them to be favorable to Cumberland Presbyterians in particular. Power exerted by ecclesiastical bodies is the exertion of power ordained of God for the spiritual welfare of mankind, anywhere and everywhere. Whether happiness always results or not, may be made a question, yet I am willing to allow that the intentions of all Churches are good. Various theologies are the intellectual basis of devotion, which is but a systematic way of reflecting back up on the Deity that power which he has delegated to individuals.

Now it so turns out that the theologies have their centripetal and centrifugal poles also. The centripetal pole is manifested in what is called "eternal unconditional decrees," which, as many of us think, is but another name for eastern fatality. I cannot but conclude that this centralization makes God responsible for everything, and consequently man responsible for nothing.

The other pole of theology is presented to the world by Pelagianism, in which it is claimed that man has all power necessary for his correct and legitimate devotion to God; claiming at the same time, he has all power in his own hands



necessary to save himself, or to tear himself away from the God whom he should always worship.

Here is segregation intense. Now, when we look down the streams of theology, it further so turns out that Cumberland Presbyterians do not follow in either of these channels. *In medio tutissimus ibis*, has long been a favorite motto with us, and it very correctly epitomises our distinctiveness in theology. We neither on the one hand maintain that God holds and exercises all the power brought to bear in our salvation, nor that man holds in his hands all that blessed power. We at least approach an equation of these poles, and teach that God and man are both instrumental in man's salvation. The centripetal and centrifugal are here brought together, and that great fact is made known in the world by Cumberland Presbyterians teaching grace and duty. These great propositions stand patent before the world from all history, that centralization in the powers that are ordained, always, everywhere produces congestion, which is a terrible form of inactivity and death; and that absolute democracy is anarchy, which stifles all activity—a death even more terrible than from the opposite pole or extreme.

In conclusion, I would say that all power is of God, and the powers that be, are ordained of him; that he acts well his part in the great drama of life who devotes his education, his brain, and his means to an ever watchful and faithful preservation in Church and State of that equilibrium of power that inevitably results in the greatest good to the greatest number. *In medio tutissimus ibis.*

ART. VIII.—*Suggestions and Reflections.*

THE following suggestions and reflections were written years ago, but as they seem to be not without some practical value for young people, and especially for young men, of any age, they are here put on permanent record for the good of all who may read them. It is hoped that many may be profited by them, and that their moral value may find living worth in the hearts and lives of young men who are yet to enter upon the great work and responsibility of life. To all young men in particular, they are dedicated and commended.

I. Exercise your own reason independently and impartially, and give not yourself up to be governed by mere caprice and fashion, or by the opinions of others.

II. While young, avail yourself of every opportunity of acquiring useful knowledge. The sources of information are innumerable, but the principal are books and living men. As to the former, waste not your time in works of idle fiction. Seek the advice of judicious friends in the choice of books. Respecting the latter, you may learn much from listening to the conversation of the wise and the good. But cherish the desire of knowledge, and keep your mind constantly awake and open to instruction from every quarter.

III. Be careful to form good habits. Almost all permanent habits are contracted in youth, and these do, in fact, form the character of the man through life.

IV. Be particular and select the company you keep and the friendships you form. "Tell me," says the proverb, "what company you keep, and I will tell you what you are." "Evil communications corrupt good manners." Vice is more easily and extensively diffused by improper companions than by all other means.

V. Exercise incessant vigilance against the dangers by which you are surrounded and the temptations by which you will certainly be assailed. Guard solicitously against all approaches toward infidelity. Reject unbelieving thoughts and skeptical doubts from the beginning. The best security

will be to study diligently the evidences of religion, and be ready to meet the cavils of infidelity at every point. Worldly amusements, however innocent they may appear, are replete with hidden dangers. For the sake of pleasure, everything important and sacred is neglected, the real end of living is forgotten, and the most valuable part of human life wasted in unprofitable engagements. Especially be resolute and persevering in abstinence from inebriating drink.

VI. Live not merely for yourself, but also for the good of others. The man absorbed in selfish pursuits is incapable of the sweetest, noblest joys of which our nature is susceptible. The author of our being has ordained laws, according to which the most exquisite pleasure is connected, not with the direct pursuit of our own happiness, but with the exercise of benevolence. Devise liberal things, and let not avarice shut up your hand from giving to him that needeth, and to promote the cause of piety and humanity.

VII. Endeavor to acquire and maintain a good reputation. "A good name is rather to be chosen than great riches." A ruined fortune may be recovered, a lost reputation never. Young men never dream that the character which they attain at school or college will probably be as lasting as life. The reputation which we recommend must arise from a life of uniform and consistent well-doing. Prize such a character as of inestimable value to your own peace and as a most powerful means of usefulness. The most potent human engine of utility is influence, and this depends entirely on reputation.

VIII. Let your intercourse with men be marked by a strict and conscientious regard for truth, honor, justice, kindness, and courtesy. Genuine politeness, if not itself a virtue, spreads a charm and a beauty over that which is virtuous. In all places, under all circumstances, be honest, be upright, sincere, a man of your word, faithful to every trust, kind to everybody, respectful where respect is due, generous according to your ability, grateful for benefits received, and delicate in the mode of conferring favors. Let your integrity be unsuspected. Let your conduct and conversation be charac-

terized by frankness and candor, by forbearance, and a spirit of indulgence and forgiveness.

IX. Be faithful and conscientious in the discharge of all duties which arise out of the relations which you sustain to others. "He who is faithful in little, is faithful also in much." He who is not attentive to the daily recurring duties of his station, in vain claims the reputation of virtue or piety by splendid acts of public beneficence. "Though I give all my goods to feed the poor, it profiteth me nothing, if I have not charity."

X. Be contented with the station and circumstances in which Providence has placed you. Never repine at God's dealings toward you, nor envy those who are above you in worldly advantages. Consider not so much what you want as what you have, and look less to those above you than at those in inferior circumstances. Accustom yourself to look on the bright rather than the dark side of the picture. Indulge not in unreasonable fears, nor give way to feelings of despondency. Exercise fortitude and maintain tranquility of mind. Be not ruffled and disconcerted by every little cross event which may occur. Learn to possess your soul in patience, believing that when appearances are darkest the dawn of a more comfortable day is near.

XI. Cherish and diligently cultivate genuine piety. "The fear of the Lord is the beginning of wisdom." Early piety is the most beautiful spectacle in the world. Without piety, all your morality, however useful to men, is but a mere shadow. It is a branch with no root. Religion, above every other acquisition, enriches and adorns the mind of man, and it is especially congenial with the natural susceptibilities of the youthful mind. How delightful it is to see the bosoms of the young swelling with the lively emotions of pure devotion. How beautiful is the tear of penitence or of holy joy which glistens in the eye of tender youth. Reader, think not that true religion will detract from your happiness. On the other hand, it will prove to you the source of the most enduring comfort, and that unalloyed pleasure which the world, with all its show, gives not, nor can take away.

XII. Seek divine direction and aid by incessant, fervent prayer. You need grace to help you every day. There are snares, seen and unseen, laid by the enemy of mankind to entrap your footsteps, to escape which you need hourly supplies of grace and assistance from above. In all your troubles, make *God* your refuge. Flee to him by humble trust and prayer, and he will hide you under the shadow of his wings and in his secret pavilion. Read, heed.

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ART. IX.—*Book Notices.*

HISTORY OF THE ENGLISH PEOPLE. By John Richard Green, M.A. Volume III. Puritan England, 1603-1660—The Revolution, 1660-1688. New York: Harper & Brothers, Publishers, Franklin Square. 1879.

WE are very glad to keep the successive volumes of this magnificent history before our readers. Volumes I. and II. have been previously noticed with pleasure and approval. This volume covers a period of peculiar importance to every American citizen, so that we find rather an increase than any abatement of interest in the particular portions of the narrative. This book contains four hundred and fifty-one elegant pages, whose type is a delight to all eyes. Three hundred and twenty-two of these pages are devoted to Puritanism, and while they animadvert with severity on the spirit and aims of English Puritanism, they eventually do it the highest honor by showing that "slowly but steadily it introduced its own seriousness and purity into English society, English literature, English politics. The history of English progress since the Restoration, on its moral and spiritual sides, has been the history of Puritanism."

This volume discusses "The Restoration" in Book VIII., and really only prepares the way for the history of the grand period of "the Revolution" under William and Mary. The

author deals practically with all issues and persons, and fearlessly advocates or sets forth what he considers to be the right and the truth. The early part of the period of "Puritan England," is particularly interesting to Americans as being the time when the settlement of this country occurred, and when it received its cast of political, social, and religious character. The author of this work may be regarded as taking too narrow a view of the current history to give only five pages to the establishment of colonies in Virginia and Massachusetts. So we think, yet his plan would not allow much detail upon the branches of English history beyond the boundaries of Britain itself, without making a work entirely too voluminous. He gives the grand key to our American life and progress, in speaking of the settlement at Jamestown, Virginia, which was the first permanent settlement of Englishmen on these shores: "The first permanent settlement on the Chesapeake was effected in the beginning of the reign of James the First, and its success was due to the conviction of the settlers that the secret of the New World's conquest lay simply in labor." Again: "Their leader, John Smith, . . . held the little company together in the face of famine and desertion till the colonists had learned the lesson of toil. . . . 'Nothing is expected thence,' he wrote of the new country, 'but by labor;' and supplies of laborers, aided by a wise allotment of land to each colonist, secured after five years of struggle the fortunes of Virginia. 'Men fell to building houses and planting corn,' . . . and in fifteen years the colony numbered five thousand souls."

This is all that our history gives of the story of Virginia's early struggles, but it is a graphic, suggestive picture. The account of the settlement at Plymouth Rock and at Boston is little more extended, but it is equally suggestive of the spirit of "the Pilgrim Fathers" as the former is of the temper of John Smith and the Virginia colonists. The author tells of old John Robinson, who said of the men of the Mayflower: "We are well weaned from the delicate milk of the mother-country, and inured to the difficulties of a strange land (Holland); the people are industrious and



frugal. We are knit together as a body in a most sacred covenant of the Lord, of the violation of which we make great conscience, and by virtue whereof we hold ourselves strictly tied to all care of each other's good and of the whole. It is not with us as with men whom small things can discourage." A very clear outline map of the colonies of Massachusetts, Rhode Island, Connecticut, Maryland, and Virginia, with blank intervening lands, accompanies the short sketch of the settlements of our forefathers on the soil of the United States.

We must conclude this notice by saying that the style is so lucid and beautiful, and the narrative is so consecutive and absorbing, that one needs only opportunity to find himself so thoroughly engrossed with the varied history of that checkered past as here presented, as to feel almost like one who lived and moved amidst its busy and changing scenes. Every family should have this entire history for the benefit and enjoyment of the children and adults alike. Address the publishers.

**THE CHRISTIAN SABBATH, Viewed briefly in the Light of Scripture, Chronology, and History, and the claims of Sabbatharians shown to be Untenable.** By Rev. D. B. Byers. With an Introduction by Bishop R. Dubbs, D.D. "The Son of man is Lord also of the Sabbath."—Jesus Christ. Cleveland, Ohio: Published by W. F. Schneider, 214-220 Woodland Avenue.

To set forth the special design of this valuable little work, we quote from the author as follows: "It has been the author's aim to present facts and arguments in favor of the Christian Sabbath, which refute all the arguments advanced by Sabbatharians, without attacking any particular author or examining each controverted point in detail." There are six chapters, besides the preface and an introduction. Chapter first is a "Brief Historical Sketch of the Sabbath in three General Periods;" chapter second is on the "Nature and Design of the Sabbath;" chapter third is on the "Law and Time of the Sabbath;" chapter fourth is upon "The Change of the day—Chronological Argument;" chapter fifth is "The Change of the Day—Historical Scripture and Chris-

tian Argument;" and chapter sixth is the "Historical Argument Continued—Who Changed the Day?"

We unhesitatingly say that all ministers should have this volume, because it is one of real merit from every point of view, and will greatly aid them in presenting sound and instructive views on the important subject of the Christian day of rest. It ought to be in the hands of many private members. It costs little. Address the publisher.

JONAS KING: *Missionary to Syria and Greece.* By F. E. H. H. American Tract Society, 150 Nassau street, New York.

This handsome 12mo. volume from the grand old American Tract Society of New York, is one of a vast number of volumes of sketches of missionary life and labors done for the good of humanity, published by various houses and in different countries. These sketches include the works of Carey, Morrison, Marsh, Martyn, Judson, Newell, Vanderkemp, Williams, Fisk, Parsons, Goodell, King, Livingstone, and many others too numerous to mention. Their record is not only on high: it is also on earth, and their memory is held in holy freshness by multitudes who will not easily allow their glorious deeds of love and faith to be lost from the thoughts and hearts of the world. The story of missionary effort is one in all essential points, while manifold in its details of social, national, and religious life. The man who went first in modern days to the classic lands of Greece or the sacred shores of Palestine, to engage in the self-denying labors of evangelization, and he who first broke ground on the soil of dusky and besotted Africa, or opened the way of light into the dark minds of the South Sea Islanders, each had the same blessed spirit of Christian love and gospel truth and power, and the same end in view in the salvation and elevation of lost races of men. Yet the history of him who stood amidst the ruins of Athens and gazed on the scenes around Mars' hill, and sought with a Pauline spirit to preach the same gospel to the ignorant formalists of the Greek and Roman Catholic Churches, and that of John Williams, who waited sixteen years amid the profound degradation of a South Sea

Island to see one single soul or town profess the religion of the cross, is essentially and wonderfully different in the details of circumstances that make up the body of their separate toil. "The Night of Toil" is an old record by this same blessed old American Tract Society which now produces and scatters over the world the history of the indefatigable labors and steady zeal of Jonas King. The scenes which the two volumes depict were witnessed on opposite sides of the globe, but the spirit of Christ was equally in the hearts of Jonas King and his co-laborers, and those of Williams and the other devoted toilers in the far distant lands of the stormy southern seas. Persecutions, oppositions, natural, national, and religious prejudices greatly hindered the progress of the blessed cause in all places wherever the gospel came in its simplicity, and proposed the conversion and enlightenment of the people, and yet these have in time been alike overcome amidst Greek bigotry, Romish intolerance, and heathen barbarity and ignorance. The true spirit of missions is patient and loving and wise and faithful. It will yet conquer in Christ's mighty name, and the world shall learn of our Jesus.

Any one wishing a beautiful record, in a nice book, of one of the most important phases of modern missionary toil, would do well to send \$1.50 to the American Tract Society for the life of Jonas King, D.D.

DEAR OLD STORIES. American Tract Society, 150 Nassau street, New York.

There are six of these little books on our desk. They are bound in paper, illuminated with full-page pictures in bright colors, and with good woodcuts. The stories are of Abraham, Isaac, Rebecca, Joseph, Ruth and Naomi, David and Daniel, Mary and Joseph, and the Holy Child. Incidentally other great Bible names occur and scenes are depicted. They are very desirable for children, and especially at only fifteen cents each, with such beautiful type. The more children are brought into contact with Bible truth and examples, the surer are they to be led to embrace the one and to follow the others; and they are more susceptible to the mould-

ing influences of both when, in the earliest years of life, they are vividly impressed by simple stories and attractive pictures. Early impressions are well known and acknowledged to be the most lasting, and it is of vital importance that such impressions be made by the best of influences. We shall never forget these same "Dear Old Stories," as told at our mother's knee in childhood. The offering of Isaac, the sweet story of Joseph, David at the brook with his sling, Daniel in the den, Jesus in the manger, and many others, are among the prized treasures of infantile tuition and delight at mother's knee.

## PAMPHLETS.

1. Catalogue of Cumberland University, 1878-9.
2. Catalogue of Trinity University, 1878-9.
3. Catalogue of Fisk University, 1879.
4. The fifty-fifth Annual Report of the American Sunday-school Union, 1879.
5. Twenty-sixth Annual Report of the Board of Missions of the United Brethren in Christ, 1879.
6. Proceedings of the Ninth Annual East Tennessee Sunday-school Convention, 1879.
7. *Theological and Homiletic Monthly*, Vol. I., No. 6, 1879.

1, 2. We wish the catalogues of Lincoln University and Waynesburg College had been sent us. Cumberland and Trinity catalogues show these great schools to be doing a great work for the Church and the world. Cumberland University reports one hundred and ninety-nine pupils and fifty-five degrees conferred in all departments. Trinity shows up two hundred and seventy-one pupils in all departments.

3. Fisk University, located in this city, is for the benefit of colored youth, and numbered last year two hundred and eighty-four pupils in all schools. It is doing a grand work.

4. The fifty-five years of the American Sunday-school Union have been fraught with blessings to multitudes of souls. Its work seems to be enlarging.

5. The United Brethren are doing a noble and earnest work for Christ.

6. The workers in the Sunday-school cause in East Tennessee are faithful, wise, and successful.

7. This new monthly is as good as any of its class, we believe, and this number has some interesting matter.

